

THE CHINESE RECORDER

VOL. LIV.

JANUARY, 1923.

No. 1

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A Special Task for the Chinese Church in 1923

The National Christian Conference set a meaningful task for the Church in China, when it endorsed the following Standards for Industrial Labor:

- (a) No employment of children under twelve years of age.
- (b) One day's rest in seven.
- (c) The safeguarding of the health of the workers, by limiting hours, by the improvement of sanitary conditions, by the installing of safety devices.

The National Christian Conference also called upon Christian organizations throughout China to endorse these standards and to take action to see that they are *brought into force* as soon as possible.

These standards must be made more than an accepted ideal !
They must be applied !

An Urgent First Step

A small conference met in Shanghai on December 1st and 2nd to consider the relations of the Christian Church to Chinese economical and industrial conditions. Among others this significant resolution was passed:

That it is the duty of all Christian employers to maintain these three minimum standards in the working conditions of their employees, that in so far as possible Christian institutions should employ and patronize only those contractors and firms who maintain these standards, and that Christians should insist that construction and other work done on their premises should be done in accordance with these standards.

Will this be the moral test of the Christian forces in China this year?

What can you do?

What should you do?

What will you do?

THE CHINESE RECORDER

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VOL. LIV

JANUARY, 1923

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The Editor's Outlook on

The Christian Movement in China during 1922

The Chinese Attitude.

WHAT is the attitude of the Chinese people to the Christian Movement? With regards to this, as other things, no generalization can be made that will fit everywhere. The capturing of missionaries might be taken to indicate an attitude adverse to the Church. As a matter of fact, in some cases, it was a compliment to its influence. Generally speaking the attitude of China towards the Christian Movement has been one of interest rather than of antagonism. This is true in spite of the "Anti-Christian Movement," which was mainly a student movement with, as some think, a political twist, and which, though it seemed to suffer deflation rather quickly, indicated a realization of the growing strength of Christianity. Even criticism implies attention. The main result of the "Anti-Christian Movement" was to focus attention on Christianity. For the Christians this increased attention stimulated thought on the implications of the Christian religion for China. When all is said, we cannot but feel that there is a strong current of sympathy with the Christian Movement which though based on appreciation of its ethical more than on its spiritual aspects is a valuable ally nevertheless. The prevailing attitude of China towards the Christian Movement might be said to be one of watchful expectancy, coupled with sympathetic scrutiny to see if

Christian principles and the Christian dynamic can work where their own principles have failed because a dynamic is lacking. The prevailing question is, "Can you do it?"

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The Home Press. WHAT has the home press said about us? Special attention has been given to the Christian Movement in China. This has been due in the main to four events. The publication of the Survey volume, the entire edition of which is already sold out; the World's Student Christian Federation Conference at Peking; the National Christian Conference, and the China Educational Commission. It is interesting to note that, where the Student Christian Federation meetings and the National Christian Conference were treated together, the student gathering tended to occupy more attention and space than the National Christian Conference. One explanation is that the student gathering was more international in scope than the National Christian Conference. The National Christian Conference was distinctively national in tone though it is the product of an international Christian movement. Its place in the International Christian Movement was not overlooked but its meaning as a national movement loomed up more. The question of the attitude of the National Christian Conference to a doctrinal statement caused, in a very few cases, the presentation of the National Christian Conference to be adverse. In one case the attempt was made to present the attitude of the Christian constituency in China towards the National Christian Conference as balanced between its critics and its friends on the decision on the inclusion of a doctrinal statement in the constitution of the National Christian Council. Many references to and reports of the National Christian Conference passed under our eye, the overwhelming majority of which were friendly and favorable. Some writers recognized that the actions of the National Christian Conference would necessitate a recasting of Home Base programs and attitudes. Two recent visitors to China, Dr. Dewey and Bertrand Russell, made some stringent criticisms on the Christian educational system. The best reply to such is the reconstruction recommendations of the Educational Commission which meet the criticisms in so far as they are just and answer them where *malapropos*.

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The Special Contacts. WITH what special groups has the Christian Movement come into close touch? Three are worth noting. First, the students. The Christian Movement came into close touch with the Student World through the six hundred Chinese students who attended the Peking Student Conference, and the teams which

subsequently visited large student centers in China. This impact was distinctly that of international Christianity. Student life was again reached through the visit of Dr. Sherwood Eddy and party. This impact was that of the moral and social application of Christianity. While there have been in many centers the usual evangelistic campaigns there have been no wide-spread campaigns to reach the people of China outside of these that have been directed mainly at the students. This may represent a conscious change in Christian tactics, or an oversight in planning. The second group touched directly, but in a lesser number of centers, is that of the laborers. This contact which heads up in the Y. M. C. A. and the Y. W. C. A. is rapidly being recognized as a problem for the whole church, both by the action of the National Christian Conference in adopting minimum industrial labor standards and in the direct influence of Dr. Eddy and party upon employers and employees. Third—political leaders. There has been considerable quiet discussion between Christian and other leaders, in some centers, as to the present extremely unsatisfactory political conditions in China. There has not, however, come out of this any overt way of assisting in creating a more unified public opinion in China.

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**The Christian
Mind.**

WHAT of the mind of the Christian Movement in China? Variableness is its chief characteristic. The hectic hurry occasioned by the survey of the Christian Movement in China before the National Christian Conference has been followed by a period of absorption in local interests which is somewhat natural. Furthermore though the National Christian Conference has clearly set the direction of the Christian Movement neither the National Christian Council nor the Christian forces in general have yet decided what this means in the way of definite modes of activity or types of committee work. There is, however, quiet mental readjustment going on which will later issue in concerted attempts to carry out the program and rise to the stirring ideals set by the National Christian Conference. It seems clear, moreover, that while convictions have not changed nor weakened the desire for open controversy has receded still more into the background. This is due to a feeling that some better method to settle differences than controversy must be found; and also to the fact that what might be called the mass unity of the Christian Movement has gained in momentum over against that of any particular group or conviction. They are thinking more in terms of Christian deeds and the Christ-like spirit, than of intellectual definitions. They are learning that arguing does not win the Christian battle but only living in love.

The Outstanding Aims.

WHAT Christian aims stand out? Three have been especially emphasized during 1922. First stands out the determination expressed through the National Christian Conference to move together more. Here is heard the true voice of the Christian Church in China. This is its dominant conviction. It is the urge of a growing desire that has not been thought out in all its implications as to practical application. It means that the Christian Movement feels that in addition to saving the individual Chinese it has a message to the whole of Chinese society, and that this message cannot be expressed through isolated fragments, but must find some way of harmoniously expressing the spirit of the Christian Movement as a whole. This is the dominating note also in the report of the Educational Commission. The mode of this harmonious unified expression is still to be found. The desire and determination to achieve it is already on record. Again, there stands out the determination to apply the Gospel as well as propagate it by the voice. This of course is the significance of the adoption by the National Christian Conference of the minimum labor standards. Christianity, being a movement of the life of God through human relationships, must keep working on every one of those relationships until the life of God can flow unimpeded through all that can be justified. Toil and need are vital factors in human relationships. The Protestant Christian Movement in China has come nearer speaking for its entire constituency on this topic than have the Christian forces in any other country in the world. The third aim is found in the utterances of the Peking Student Christian Federation Conference and particularly in their statement about the urgent necessity of Christianizing international relationships. The National Christian Conference was too much concerned with the pressure of its own immediate future to say much on this subject. But the clear utterance against war of the Peking Student Conference may well be taken as an aim of the whole Christian Movement in China. The desire for Christian Oneness, the will to Christian Justice and the determination to promote Christian Internationalism loom large in the thinking and planning of the Christian Movement in China in 1922.

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The New Organization.

WHAT is the meaning of the new National Christian Council? The Christian Movement in China is really the Christian life in China, and being one, this life must go through an organism. The Christian organism in China heads up in the National Christian Council—in itself an achievement significant, timely and essential. It has been pointed out that two essentials to real unity—political or Christian—are freedom and autonomy. Now, the National

Christian Council, while it centralizes Christian responsibility, does not centralize authority, for all the participating organizations still have absolute freedom and autonomy. The National Christian Council can only undertake what is delegated to it of their own free will by the organizations it represents. The fact, however, that it is directly representative makes the responsibility of the National Christian Council really a corporate responsibility of the Christian Movement in China. Two of the four Executive Secretaries sought are secured, namely, Miss Y. J. Fan and Dr. H. T. Hodgkin. The formal and final acceptances by Rev. K. T. Chung and Bishop Roots still await the final action of their respective organizations. The organization of sub-committees for the current year has gone slowly. It takes time for such an organization to find itself and in this case more haste certainly means less speed. It should also be noted that the China Educational Commission has increased the momentum toward the unification of Christian educational work in China.

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**Signs of
Growth.**

WHAT are the signs of growth? During the current year it has been impossible to sum the Christian Movement up statistically. Yet there has been a deepening of the sense of responsibility on the part of the Chinese Christians for the work of the church itself and for the evangelization of their own people. This heads up in the Chinese Home Mission Society, but its presence has been noted locally as well, and it was a note clearly heard in the National Christian Conference. The Chinese Church is facing its own problem, feeling more its own responsibility and looking less to the West to do its work. Then co-ordination of Christian forces and purposes has been decidedly pushed forward, though we are still far from the ideal. If more wide-spread co-ordination of existing agencies—the next step—can also be achieved, tremendous progress will be registered in the next few years. Again the personal experience of the Christian church in China has deepened. The greater prominence of Chinese Christians in the National Christian Conference and in the National Christian Council helps to deepen their self-consciousness, a very important element in experience. In addition are emerging attempts at self-expression, such as the preparation of new hymns, the presentation of Christianity in modern form, and the voluntary translation of books. These signs are not numerous but they are very significant. Also, and above all, Chinese Christians have really begun to move as a group, as a force, as a manifestation of the Christian life. Now, we could easily show where none of these signs of progress are evident and also that compared with the background of the life of China they do not loom up very large any where. But stirrings of life are of deep

significance any where and any time. There are real stirrings of life in the Christian Movement in China which will take care of themselves.

* * *

The New Pivot. HAS the Christian Movement in China during 1922 found a new pivot? Yes! The transfer from missions and Western Christians as a pivot to the Chinese Church and Chinese Christians has been made. The Survey and Commission reports are set up mainly in terms of missions and the contributions of Western Christians. The outlook of the National Christian Conference and the National Christian Council, however, together with their program are painted in colors of the Chinese Church and Chinese Christians. Strangely enough, while there is general admission that missionaries are still needed, there is little direct reference to them in the future program of the Chinese Church. There is no doubt, as far as we know, in the minds of those who represent to some extent the thinking of the Chinese Christians that the missionaries are and will be needed for a long time. There is, however, a vagueness in thinking as to their function and place in the same minds that needs to be cleared up. Indeed, it has been suggested that we need a Commission to outline the new function of the missionary in China. The existence of this new pivot is seen also in increased respect for and recognition of China's "spiritual inheritance." There is a pressing need, however, that China's "spiritual inheritance" be more clearly defined. It tends to be a hazy and ready slogan. The increasing attempts to explain Christian truth in terms of Chinese thought may easily develop "sophists" of the early Christian type unless care is taken. Yet this effort to think in terms of one's own national experience is a natural and necessary one. It is quite frequently said that "love" is the principal contribution of Christianity to China. But "love" is the dominating attribute of the "nature," which in Chinese thought is back of all natural phenomena. This statement is therefore an instance of thinking Christianity in terms of Chinese philosophy. Christianity is indeed thought of by many Christians, and probably most non-Christians, in terms of ethics. The spiritual side of Christianity, however, tends to be overlooked, or vaguely understood. Here is where Chinese and Christian psychology cross rather than coalesce. But this attempt to think the Christian life in the terms of an older Chinese experience is one proof that the Chinese Christian Church is starting to think for itself. The "Christian Message" as given to the National Christian Conference and Chinese Christians is a better one. It all helps to show that the "Home Base" for the Christian Movement in China is now in China. For that change we are profoundly grateful though we suspect that many Christians do not yet realize its existence and that many of those who do are still blind to its full implications.

Contributed Articles

What Do Students in Christian Schools Really Think?

A. ARCHIBALD BULLOCK

IF language is the art of concealing thought, then some students are high grade artists. Some doubtless are adept in concealing ignorance but the more typical student is he who struggles vainly for utterance. In either case the problem is one of, vainly, trying to discover what they really know. Certainly, teachers everywhere have been hard put to determine the actual effect of their teaching on the minds of their pupils. This fact is doubly true with Chinese students studying and expressing themselves in a foreign language. Strive as hard as they honestly may their speech often conceals rather than reveals. This phenomenon has long baffled missionary educators who are eager to know even more than the knowledge content of their scholars' minds. Set exams never, and personal professions seldom, satisfy. Many a time and oft, in individual cases, the facts desired have slipped out in unexpected corners as by-products of routine duties or activities.

A gross by-product of missionary education was, not long since, revealed which is more interesting and fundamental, possibly, than was the intended test. The direct purpose was to evaluate the work of schools in English; but indirectly the students have, all unconsciously, revealed some of the things that have been going on in the "back of their minds" as a result of their studies in the schools, their contact with modern and missionary education and their position as students in new China.

The topic assigned for the composition was "What I should like to do if I had a thousand dollars." Very soon after the reading of the papers was undertaken it was found that a very pronounced similarity in choices had been made notwithstanding the fact that no collusion or preparation could possibly have transpired. The topic was handed out on printed slips and each student was told to write just as he or she felt best. North and South, girls and boys, the same similarity persists. It was felt at first that it would certainly be best to separate the colleges from the middle schools, as the former would represent more maturity and balance, and so the tabulation was first made in two parts, but they were so nearly alike in numerical percentages that the two have now been re-combined.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The table represents 465 students.* The evaluation of the choices, after some experimentation, was made by "weighting" the answers according to the number the writer in question made. Each one was allowed four points. Thus if he gave but one choice and spent his whole time expanding it he was allowed four points. If he made but two he was allowed two on each. If he made four choices, he was allowed one point on each, etc. This system was found to work with fairness to all. But even had the less fair method been used of allowing one credit to every choice, giving some students a total of one credit only and others four, the general order of the first two choices below, would not be altered, so greatly do they preponderate. All of the answers were quite naturally classified under one or the other of fifteen heads: These heads, and the percentage of choices falling to each, are shown below:—

1.	To establish and maintain schools	32.90	per cent.
2.	My own education	23.90	" "
3.	To establish factories (largely with altruistic motives)	12.20	" "
4.	To feed and clothe others	6.60	" "
5.	Books and libraries	6.50	" "
6.	Set self up in business	3.20	" "
7.	Churches; Y. M. C. A., Preaching, etc.	3.00	" "
8.	Hospitals, orphanages, etc.	2.30	" "
9.	Living, eating and wearing needs	1.80	" "
10.	Buy farm	1.20	" "
11.	Travel	1.40	" "
12.	Bank it	1.30	" "
13.	Parents	1.30	" "
14.	Pleasures, (sensual rather than artistic)	1.20	" "
15.	To help the nation politically	1.20	" "

(These papers were written long before the students' political strikes.)

The significance of the "by-product" of this set of compositions grows on one as he studies the whole list. If this same question were asked a group of western students a percentage, fair in size, would doubtless give part of the money for their own education and then pass on to travel or artistic pleasures. Not one in the whole lot would offer one vote for elementary schools.†

Yet these Chinese students would expend 33 per cent. of the whole for this one end. For direct education, all told, they vote 68 per cent. This is certainly the outstanding attitude of the Chinese students to-day, as revealed by the hundreds of papers read. It is so over-

* Treble this number of papers were read but as the trend of choices was the same the tabulation was not continued for the whole set.

† The writer has read a large number of compositions on this topic by American children.

whelmily true that it overshadows almost every composition. Large and significant as is the numerical percentage, the massiveness of this fact can only be fully obtained by reading the papers themselves. They are confidently committed to the idea, enamored of the possibilities of education as a saving power in China, and graphic in their descriptions of how they will, themselves, manage to establish and maintain schools in perpetuity on this small amount. As samples of this general trend the following sentences are abstracted:—

"Lies and squeezing in China are her national weakness,—her curse; we can cure this by education." "All of China's resources can best be developed by getting education." "Why is China so weak? Simply because she has not enough schools." "I would like to establish a Primary School in my town." One lad is much concerned for "female education." Many boys relate how their families are already conducting schools and they in their turn relate, in minutiae, how they will run their schools for the poor with the theoretical thousand dollars. Some will invest part in a plant and with the other part buy a business which they will run at a profit as a permanent endowment for the school. Some will go into business at once and devote all the revenue to schools. Two or three boys propose raising chickens as a source of school revenue!! A few times blind schools are mentioned and twice or thrice industrial schools, but for the most part the schools projected are straight elementary schools. In a very real way these students believe, overwhelmingly, in education and mean to devote their lives to their nation through schools. If this is not patriotism, then what is it?

Of those who would devote all or part of this money to their own education, many specifically say that they do this because this is the most direct way to help the nation. Their own education being accomplished they are in a position to fling themselves into the education of their countrymen. It is pathetic to note how some boys apologize for thus using all of the thousand for their own education. (One boy on the contrary, well expresses the sentiments of those of means by saying he will not take one cent for himself for, "I can get money for my education a thousand times easier than the poor people can.") Only about one-third of the money assigned for self-education is specified for education abroad. This is rather remarkable, for the desire for such an education is usually held to be paramount.

The balance of the choices falls within the category of "scattered." Under the old regime the dispenser of money to others would choose direct forms of charity. Likewise the old-fashioned public benefactor would invariably give for bridges, roads, etc., but these young men part company at once with their fathers and grandfathers and would establish factories, build orphanages and hospitals (not to mention

again the overwhelming majority who would found schools) and establish libraries more frequently, by far, than they would build bridges and repair roads. Not one boy mentions another old popular form of public benefaction—that of renovating temples. One only would found a public burying ground.

Of special interest is the amount set aside for Christian work. Including every sort mentioned, we find that only three per cent. of the whole is so devoted. These students are studying in Christian Mission schools. Many have grown up from infancy in such institutions with religious influences about them every day. Had the appeal and need of religion for themselves, or for their nation, really gripped them as it has their teachers they would doubtless be devoting a much greater sum for this end. Is this a measure of their interest in religion? Is this the value they place upon its propaganda? Of all the sums set aside for education not one dollar is specified for training religious workers,—though doubtless some were so preparing themselves.

There are a handful fired for religious propaganda generally. One lad would give the whole thousand to direct preaching of The Word. One would "Tell them (the children in the school he proposed to set up) to follow God." One would invest in business and devote all proceeds to preaching. One would establish a library of religious books. But the fewness of such convictions was the remarkable thing. Certainly these boys have not caught the missionary's vision, or if they have they are not fervid about it, but believe in very practical means to accomplish the evangelization of the nation. Yet, were this question propounded to a denominational college at home how many would elect to spend it all, or even part, for the Church,—let alone Missions? The chances are, they would, too, be more practical than pious.

Nevertheless, there is a real sting of disappointment in this parsimonious giving for the cause that envelopes them, and so one must turn again to study what they do give for.

To begin with, the whole tenor of the giving is mature and sternly unselfish. One almost revolts at the refusal of these boys to choose a goodly share for healthy pleasures and travel. One is prone to say: "This surely does not represent the spontaneous personal attitude of these boys and men,—girls and women. It is too serious-minded. It is written to please!!! Were they untrammelled they would do just as western boys and choose a trip in the next "Round the World Tour." The papers do not show this to be true. These compositions, coming from far and wide, and from various grades and denominations, consistently show that the Chinese students in Mission schools are very serious minded and have come to believe that they are to *serve* their people.

This spirit of serious service is certainly typical of foreign missionaries. They "drive it home" in every mission High School and College.

Again, the establishment of schools everywhere is a prime mission activity. If this spirit and intent has been learned from the Missions, missions may at once say "Our work is well done." It would be a wonderful tribute to the force of missions on a civilization. Then, the form of charity the students commonly chose was of the indirect, more permanent sort. This is likewise both the practice and precept of the missionary. Still, the students do not fail to pity the poor and give seven per cent. directly. One boy says "Some will spend money for good food, rich clothes and fine houses, but China is too poor and Jesus taught us to be charitable." In short if it is to the credit of mission schools that these students have a serious and an altruistic attitude toward life; that they take the current problems of China as their own and feel that they are to serve; that they know how to help the poor logically and permanently and still have bowels of compassion that will not be dried up by a modern education,—then may it not be that these Mission Schools have succeeded in (part of) their avowed task?

The amount set aside for parents is beggarly in the extreme. Just what this may mean is an open question. Certainly this form of giving is not the center of their thoughts. It looks as if their minds were not turned toward the home as much as toward the nation at large; as if they had passed into the large arena of life where home ties are less imperative, than in old China. It would be easy to condemn them as lacking in filial piety and yet the substitution of the national or world concern for that of the family is the inevitable result of modern education. It means that the old mandates are therefore proportionately loosening their hold on new China. And every one of these young men would doubtless say that this is their way, now, to show their love for home and parents.

The small amount expended for pleasures, including travel, of which nothing is for artistic pursuit, is one of the most striking features of the whole set. It does not seem to have occurred to them as a legitimate use for money. Certainly western students would at once say, in effect: "Now here is an opportunity of getting something beyond the bread and butter of life. Like gifts at birthdays and Christmas one does not want to expend them for the regular things that will come any way. These are the humdrum, drab things. A windfall like this thousand dollars will permit of just that finishing touch to my education that I have so long wished for." The artistic craving, so far as these papers reveal it, is lacking. Artistic studies have not yet crept into school courses. Music, drawing, sculpture, decoration, painting or landscaping courses or schools have yet to be established. The puritanic simplicity and rigor of regime of these students has yet to admit of the more leisurely pleasure and culture-seeking sides of life. This side-window into the soul of the Chinese student, then, seems to reveal a very serious-

minded chap who is prone to take the country on his own shoulders and who sees in education the panacea for all her ills. He is losing fast the old ideas and ideals, and family claims, and is substituting a "help-others-to-help-themselves" form of charity and business. The missionary and evangelistic zeal of his school-masters has not been caught and there is little, if any, manifestation of the introspective religious type. His is a practical religion. As for pleasures, he will not buy them.*

He has little time for play and as for the fine arts they have not yet functioned as a formative or compelling power in his world.

Condensing and redistributing we find he would spend his thousand dollars as follows:—

For Education	..	..	..	..	\$680.00
For Charity and Public Good	..	..	..	..	176.00
For Business (for self)	..	..	..	..	57.00
For Necessities and Indulgences..	..	..	..	..	44.00
For Religion	..	..	..	..	30.00
For Parents	..	..	..	..	13.00
					<hr/>
					\$1,000.00

* A fair number contribute small amounts for athletic apparatus for leisure pleasure hours. No one could read these papers without feeling evidences of a new world of pleasure just beyond the horizon of the writers.

The Basic Philosophy of Confucius and Its Later Development

R. Y. LO

THE basic philosophy of Confucius is Tao (道). The master said, "Who can go out but by the door. How is it that men will not walk according to this Tao?"¹ Tao is the starting point. It is the Road or Way in which the universe moves. It is the order of the world, or natural order. It is the Way that ought to be pursued by all men. It is the moral course for every man. The master said, "The general Tao (universal obligation) of the Kingdom is five-fold: sovereign and subject, father and son, husband and wife, elder brother and younger, and among friends."²

The principles of Tao are contained in the ancient Classics, on which both Confucianism and Taoism based their system of thought. The latter is well chosen, meaning "The Preaching of Tao," and so is not named after its founder, Lao-tsze. The meaning of this metaphysical word is referred to in the Tao Te Ching as follows:

1. Lun-yu. Bk: VI, 15.
2. Chung-yung, XX, 8.

"Use the Tao (or Road of the Universe) as a Tao (or Road for your conduct), for it is not a road in the ordinary sense of this term. Praise its fame, for its fame is not like that of any other ordinary fame. Before it had any fame (among men), it existed at the beginning of Heaven and Earth. It has now its fame, because it is the producing mother of all beings that are."

I do not know whose son (product) it is, for it existed even before the Heaven, studded with constellations. There was something chaotic, vast and complete. It existed before the existence of Heaven and Earth. It was still, it was shapeless, it stood alone, and did not change. It circulated everywhere and showed no decay. Consider it as the creating mother of whatever exists under the sky. Its name is unknown to me. I designate it by the word Tao."³

According to the Yih-King, the Tao has evolved from the Tai-Ki or "Supreme Apex," or "Most Ultimate," which may be called chaos. It has no beginning nor end. It exists in all eternity. By its evolution it produced the Liang Yi, which are called the Yin and the Yang. The movement of these two powers forms the process of nature, and by its ceaseless movement all things are created and all changes are produced. Hence all things are of one origin and produced by the same process.

The Tao is identical with LI (理), the principle or law of existence. Accompanying LI is KI (氣), substance or existence. KI has form, but LI is formless. Yet LI and KI are not separable; they are in one thing. As there is no space in the universe without KI, so is LI, for whenever there is KI, there too is LI. KI is ever flowing, ever changing; that ever flowing, ever changing, which is not confused, that is LI. Were KI without LI, only confusion could result. But were LI without KI, it would be pure nothing. LI is therefore joined to KI and regulates the KI, and it explains why KI is KI.⁴

The following description of the functions and the relations of KI and LI is taken from the second volume of the Heki-ja-sho-gen as translated by Dr. Knox.

"Fire and water are KI; and their burning and flowing too, are KI. But that water being water flows and does not burn, and that fire being fire burns and does not flow, that such is the decreed nature of the two, this is of their LI. Burning and flowing do not constitute the reality of the LI, but it is their necessity, their unchangeableness. Flower and leaf, unfolding and bloom, all are KI. So, too, is sweetness and bitterness. But that bitter shall be bitter and sweet shall be sweet is decided unchangeably before birth by the LI, and hence there is no confusion, and bitter is never sweet nor sweet bitter. So with all the unchanging

3. Sections 1, 4, 25, 34.

4. YIH-KING, Appendix, III.

unity in variety of nature, its reason is LI. So with man: eye, ear, hand, foot, are KI, sight, hearing, walking, talking, all are KI, and because of LI their order is undeviating and their functions unconfused. The heart and its knowing, its feeling, its passions, all are KI; but that joy goes with good and grief with ill, that tears fall with sorrow and laughter comes with happiness, that all this is determined before birth for wise man and for fool, is LI. With differing things LI has different names, yet is it ever one, decreed, unchanging and the same."⁵

Thus LI is the LI of the KI, the one KI working in the four seasons with birth, growth, maturity, decay, unconfused, of itself orderly and without aberration. And thus KI and LI are not to be separated and made two. They cannot be divided into two, and so it is that the regularity of the Yin and Yang (the rest and motion of one KI) is the "Tao," while irregularity is not the original nature of the KI nor its "Tao" or LI. As the one KI moves it is called Yang, the movement of the Tai-Ki: as the KI rests it settles and it is called Yin, the resting of the Tai-Ki. Then again it moves and rests, and so with endless alteration, and motion and rest are alike of the one KI and not of two KI.

VIEWS IN ITS ORIGIN IT IS CALLED TAI-KI (太極), IN ITS SEPARATION IT IS YIN (陰) AND YANG (陽), IN ITS REGULARITY, ON STRAIGHT LINES WITHOUT CONFUSION, IT IS CALLED THE "TAO" (道) OR ORIGINAL NATURE.

In a word, the "Tao" is the natural course of the universe. There is the course of Heaven, which is called T'ien Tao (天道); there is the course of Earth, which is called Ti Tao (地道); and last, but most important, there is Jen Tao (人道) or the Tao of Man. Since the Tao of the Universe is regular and unconfused, so must be the Tao of Man also. At times when there is confusion and evil, this is not the nature of man, it is like water which is pure by nature but soiled by its contact with mud.

Basing on this natural philosophy, the object of the Confucian student is to discover the characteristics of the Tao and to comport himself as perfectly as possible, in accordance with the universe, so as to live in an orderly and happy state. The idea is that behaving as the Universe behaves, the man learns to adapt himself to the natural and social conditions, and as the Universe is supremely good, imitation of it is virtue. Naturally the study embraces the whole sphere of human life and action. It consists in the observation of nature, the establishing of rules for private, domestic and social conduct, extending to political institutions and laws, etc.

The method of study is both deductive and inductive. Induction, however, is more used. The questions for study are these: "Whether

5. T. A. S. Vol. XX, p. 161.

Heaven and I are one?" "May all men become sages?" "Is truth one from the beginning?" and "How could I live happily?" Having been enabled to answer these questions, a man is supposed to have possessed the Tao, the right line of conduct which leads him to the highest ideal state of felicity, of perfection and excellence. The great task of Confucius, then, is to set forth plainly the true path of duties for men to pursue.

The following is a description of this natural philosophy given by a well-known Confucianist, which represents pretty well the Confucian school.

"The books of the sages say much of Heaven because Heaven and Man are of the same Li. The ignorant think that Heaven is Heaven and that Man is Man, that Man and Heaven are distinct. Such men believe neither reason nor the Tao, and with their selfish false wisdom become like brutes. In pity the sages earnestly set forth the truth.

"To know Heaven we must know man's body. It comes from our parents and is nourished by them as all know. How is it that from the beginning of our existence, eyes, nose, face, front, back, hands, feet and all the members of all men, past and present, east and west, are in the same order? It is because there is one Li in all the Universe, the great parent of us all. Its body we know as we study man. Our bodily members perform their duties unremittingly, tears ever fall with grief and laughter comes with joy, because there is a heart within which is the indwelling Heaven. Man makes it not, but voiceless and shapeless, it causes this wonderful activity. So the ancients called the heart 'the lord of Heaven' and its virtue, 'Heaven's clear command;' but with the body removed we call it Heaven at once without other name. To show this oneness Mencius said, 'Knowing nature we know Heaven.' Would we know Heaven then we must know the condition of our heart's nature. As our conduct conforms to Li, as in moderation we act, as our hearts rejoice when we are righteous and are ashamed at sins, as we know the least right or wrong within, sage and dunce differ not at all. So has our Sage, Confucius, taught."⁶

The completion of study leads to the possession of Tao (of Man) and as soon as man is possessed with this he is thereby made ready to live in an ideal State. This brings us at once to a consideration of the principle of "The Three Stages" expounded by Confucius. The Three Stages are: the "Disorderly Stage" or the "Natural Stage," the "Small Tranquility Stage," or the "Peace-Ascending Stage," and the "Great Similarity Stage" or the "Extreme Peace Stage." The Disorderly Stage, as the name indicates, is a stage of disorder, or a stage where the natural state of affairs has its full sway. It is self-explanatory, hence left unexplained by Confucius. As to what the other stages are, we

6. "Transactions of Asiatic Society," Vol. XX. Pt. 1.

find an explanation in a comparative way given by Confucius in the "Evolution of Civilization," which we quote as follows:

"When the Great Principles (of the Great Similarity) prevail, the whole world becomes a Republic; they elect men of talents, virtue and ability, they talk about sincere agreement, and cultivate universal peace. Thus men do not regard as their parents only their own parents, nor treat as their children only their own children. A competent provision is secured for the aged till their death, employment for the middleaged, and the means of growing up to the young. The widowers, widows, orphans, childless men, and those who are disabled by disease, are all sufficiently maintained. Each man has his rights, and each woman her individuality safe-guarded. They produce wealth, disliking that it should be thrown away upon the ground, but not wishing to keep it for their own gratification. Disliking idleness, they labor, but not alone with a view to their own advantage. In this way selfish schemings are repressed and find no way to arise. Robbers, filchers and rebellious traitors do not exist. Hence the outer doors remain open, and are not shut. This is the Stage of what I call the Great Similarity.

Now that the Great Principle has not yet been developed, the world is inherited through family. Each one regards as his parents only his own parents, and treats as his children only his own children. The wealth of each and his labor are only for his self-interest. Great men imagine it is the rule that their estates should descend in their own families. Their object is to make the walls of their cities and suburbs strong and their ditches and moats secure. Rites and justice are regarded as the threads by which they seek to maintain in its correctness the relation between ruler and the ruled; in its generous regard that between father and son; in its harmony that between elder brother and younger; and in a community of sentiment that between husband and wife; and in accordance with them they regulate consumption, distribute land and dwellings, distinguish the men of military ability and cunning, and achieve their work with a view to their own advantage. Thus it is that selfish schemes and enterprises are constantly taking their rise, and war is inevitably forthcoming. In this course of rites and justice, Yu, Tang, Wen, Wu, King Chen and Duke of Chow are the best examples of government. Of these six superior men, every one was attentive to rites, thus to secure the display of justice, the realization of sincerity, the exhibition of errors, the exemplification of benevolence and the discussion of courtesy, showing the people all constant virtues. This is the stage of what is called the Small Tranquility."⁷

Confucius laid the Three Stages down to indicate the stages of evolution under which civilization must pass in and pass out. The

7. Li Ki, Bk. VII., pp. 365-7.

stage in which Confucius lived nominally belonged to the Small Tranquility, but practically it had gone back many steps behind. So the great object of Confucius was to bring his time back to the stage where it once belonged, that is, to restore the golden age of Yao and Shun, perfect model of the Small Tranquility. It is here that critics often take Confucius to task, their criticism being that Confucius is necessarily an advocate of the past, because he often refers to the glorious ages of the past. But they failed to understand that when Confucius referred to the glories of the past, he was at the same time advocating for the present, that is, by saying that such a golden age was an event of the past, the people are shown how far they have fallen behind or how far in the march of civilization they should have gone before. For it is by comparison only that bad is distinguished from the good and old from the new. Failing to understand this, the teaching of Confucius cannot be appreciated.

This philosophy of Confucius, however, was not left alone without strong opposition. Indeed, it had to struggle hard for existence. But, similar to all other competitions, here in the field of philosophy the law of the survival of the fittest also applies. According to history several rival schools of philosophy existed *pari passu* with the school of Confucius and with almost equal influence. The main ones were Taoism, Spiritualism, The School of Logic, The School of Mo-tsze (School of Extreme Altruism or Communism, corresponding somewhat to the Greek Stoicism), The School of Yang Chu (School of Extreme Egoism, or Individualism, corresponding somewhat to the Greek Epicureanism), and The School of Generalization. For a time the schools of Yang and Mo were so strong as to constitute a sufficient menace to the existence of the school of Confucius, but, to the credit of Mencius, who successfully defended the Confucian doctrine, the school remained in the same prominence as before. But, after the death of Mencius, the fall and rise of the influence of Confucian philosophy varied with the change of dynasties. It was not until the dynasty of Sung (宋) that the Confucian philosophy came to its own. In this epoch (960-1333) many great Confucian scholars flourished, such as Chow Tun-i (周敦頤) (1017-1073), the brothers Cheng (二程) and others, but above all was Chu Hsi (朱熹) (1130-1200), the Martin Luther of Confucianism, whose influence lasts to our own time.

Chu Hsi was historian, commentator and philosopher, as well as statesman. In early years he studied Taoism and Buddhism (which entered China in the Han Dynasty, 206 B.C.—190 A.D., and flourished during the period of the Six Dynasties, 221-618 A.D.) but dissatisfied with them both, he devoted himself to the study of Confucius. He was several times exalted to high posts by the Emperor but finally died

in retirement. He wrote many books on Confucianism, among which was the Great Commentary which has remained the standard in China to the present day. His Commentary on the Works of Confucius is the orthodox exposition and his philosophy the accepted doctrine of the Confucian school. He was one of the greatest exponents in the history of the Confucian schools, more than that, he made the Confucian study a scientific philosophy.

According to Chu Hsi, i.e., according to his interpretation of the philosophy of Confucius, a clear perception of the Tao is to hold fast to the great principles of unselfishness and humility, cast evil out of our hearts and follow truth. To accomplish this, he insisted upon the supreme duty of learning, the study of universal laws and observation of relations. So he re-taught the existence of both KI and LI. Accordingly, he taught that KI is the existence and LI the law of existence; that LI is an entity as real as KI, for in the actual world there is no KI without LI, and no LI without KI. Man's heart, his KI, is polished and refined by the LI, so the LI must be studied and thus the fundamental process is "the distinction of things," (a phrase commonly used by Confucius).

In opposition to this scientific philosophy of Chu Hsi, however, it is interesting to note, was the school of Wang Yang Ming (王陽明) which sought to substitute it by an idealistic intuitionism. He was an extreme idealist. He lived for fifty-seven years (1472-1528 A.D.). When young he served as a governor in the province of Kiangsi and was renowned in military affairs. He was also noted for humor, fine literary style and as a poet of originality and power. He, too, studied Buddhism but rejected it because of its doctrine of self-absorption in mystic contemplation. However, his writings show much of the Buddhistic influence.

He taught that apart from our hearts there is nothing. He asserted, "The flower comes into existence when it becomes known and ceases to be when it passes out of our knowledge."⁸ He was an idealist and so would have none of Chu Hsi's distinction of KI and LI. Accordingly, outside of the heart itself there is no LI, no law, no principle. The heart and LI are identical. All LI is contained within the heart and there is no place for the "distinction of things." According to him, the heart is the same as the Tao, the Tao is the same as Heaven. If the man knows his heart, he knows the Tao, and if he knows the Tao, he knows Heaven. All depends on purifying the heart. (This was based on the statement of Confucius of the "rectification of the heart.") Hence we gain nothing from without; all is already within.

8. Yang Ming Kien Shu.

Here, then, are presented before us two schools of thought based on the same teaching of Confucius, namely, "The Possession of, or Attainment to, Tao." They agree on all other points; they differ only in method. The one insists on learning, the study of universal laws as a means by which we come to know the characteristics of Tao; the other abandons it and appeals to the heart alone. And it is not surprising to note that there have been developed five branches of the Confucian school since it came into existence. They are (1) the "Laissez-faire" school, emphasizing liberty, handed down by Tze-yu (子游) and Tze-ssu (子思); (2) the State's Regulation school, emphasizing government, advocated by Hsun-tsze (荀子) and Chung-Kung (仲弓), and put to practice by Li-ssu (李思); (3) the Ethical school, developed in the Sung (宋) and Ming (明) dynasties; (4) the Historical school, the leader and founder of which was Ssu Ma Ch'ien (司馬遷), the great historian; (5) the Materialistic school, developed during the period of Sung (宋), Yuan (元), Ming (明) and Tsing (清) dynasties.

At present, the Confucian school appears to be in a period of renaissance, and so far as we can see, the particular phase of the doctrines of Confucius which is likely to engage the attention of its followers from now on is without doubt the doctrine of the "Great Similarity." Already Kang Yu-wei, one of the best authorities on Confucianism, the personal adviser of Emperor Kwang Hsu (光緒) in the political reforms of 1898, has published a work entitled "The Great Similarity" in which he tried to show the inevitable forthcoming of a world-wide republicanism which he calls "The Stage of Great Similarity."

The Earliest Days of Christianity in China

A. H. ROWBOTHAM

THE history of the earliest days of Christianity in the Far East is shrouded in mystery and legend and the fabric of Christian tradition is shot through with the stories of men whose personalities have furnished material for some of the most fascinating stories of the Middle Ages. The story of the Gospel in Asia in the earliest days is linked with the names of the semi-mythical Prester John; with the great Tai Tsung, the noblest representative of the splendid T'ang dynasty; with the mighty Kublai Khan, known to us first through the pages of the traveller Marco Polo, with the saintly Thomas whose burial place at Meliapur on the Coromandel Coast has for centuries been a shrine visited by devout Catholics coming to Asia.

"It was through Saint Thomas that the Chinese and the Ethiopians were converted and embraced the Faith;

"It was through Saint Thomas that they received the gift of baptism and the adoption of children;

"It was through him that the Kingdom of Heaven penetrated even to the Empire of China.

So runs the passage in the ancient breviary of the church of Malabar, written in Chaldean. On this, the only real evidence, is based the theory that the saintly Apostle pushed beyond the confines of India to carry the Gospel to the Middle Kingdom. The rest is based upon conjecture. There are, however, traces in Chinese books which seem to corroborate the fact that China heard about Christianity at a very early date and stone carvings of the cross, similar to that on the tomb at Meliapur, which have been discovered in the province of Kiangsi, give added emphasis to the assertion. Assemani, the learned Maronite Orientalist, cites a Syro-Arabian writer who claims that the apostle Bartholomew preached in India and further China¹ and Arnobius, in the third century speaks of the Seres (by which name the Chinese were known to the Roman world) as having received the Gospel with the Medes and the Persians. All these early references, however, are vague and in the absence of further testimony, the presence of Christianity in China during the first few centuries of the Christian era will never be satisfactorily established.

Yet we have evidence of a very real nature concerning the appearance of the Faith in the Celestial Empire at a comparatively early date. In the year 1625 some workmen, while excavating near the city of Sianfu, the capital of Shensi, came across a large stone of the kind called by the Chinese "pei" and used by them for memorial tablets of different sorts. On account of its apparent antiquity it soon attracted attention. Local officials preserved it carefully and Jesuit priests in the vicinity hastened to examine it, for the rumor spread that it told of the introduction of Christianity into the Empire eight centuries previously.

Besides the legend in Chinese carved on the tablet there were on the base and sides other characters which for a while puzzled the natives until European scholars ascertained that they were the estranghelo of ancient Syria. According to the inscription the stone was erected in the year 781. It tells of the coming of a Syrian monk, Alopen by name, from the kingdom of Ta Tsin—supposed to be the Roman Empire—in the year 635.

At that time the city of Sianfu (or Chang-an, as it was then called) was at the height of its glory as the capital of the great T'ang dynasty. Tai Tsung, the representative of the dynasty in 635, was in every respect, a great monarch. Besides being a warrior and an able administrator he was a lover of the Arts and a liberal patron of learning. His munificence and liberal spirit opened the doors widely to foreign influence and made possible a highroad between China and the West. Representatives from foreign nations whose air, shape and habits were entirely

1. Yule; Cathay and the Way Thither, vol. I., p. 102.

strange to the Chinese, were welcomed with delight. In matters of religion he seems to have enjoyed that catholicity of mind which has been such a remarkable characteristic of the Chinese throughout the ages. At this time the Turks seem to have been holding positions of importance at court. In 628 a Mahomedan mission had appeared; the Manicheans had penetrated the empire, bringing with them their books on astronomy and establishing themselves in their temples in many towns. The moment was indeed an auspicious one for the introduction of the Christian Gospel.

According to the legend on the tablet Tai Tsung sent officials to meet Alopen and to escort him to the city. There he was received courteously and given permission to preach the truths of his Faith. The imperial edict of 639, authorizing the preaching of the Gospel, reads as follows:—

"Religion has not an invariable name; Saints are not of constant form: they establish doctrines in accordance with the countries, and mysteriously save living beings. The monk A-lo-pen from Po-tze (Persia) has come from afar with the Scriptures and the doctrine, in order to present them at (our) capital. On examining the spirit of this doctrine, we find it excellent, and separate from the world, and acknowledge that it is quickening for mankind and indispensable. This religion succors human beings, is beneficial to the human race, and (therefore) is worthy of being spread over the Celestial Empire. We decree a monastery to be built by the appropriate Board, in the quarter Y-ning-fang, and twenty-one priests to be appointed there."²

Alopen devoted himself to the task of evangelising and was successful in converting many. All this we learn from the tablet and, in addition, it gives us a summary of the tenets of the Faith: the creation of the world; the story of the Original Sin; the scripture; the mystery of the Holy Trinity, of the Incarnation and the Redemption. The Syriac text gives the names of those who had been instrumental in spreading the Gospel in the Empire. The discovery made a great stir in Christian circles both in China and in Europe. The Jesuits triumphantly pointed to the monument as incontrovertible proof of the ancient glory of their religion, and it had a marked effect upon the success of the Catholic mission in the years following its discovery.³

2. Havret: *La Stele Chretienne de Si-ngan-fu*, p. 254, note.

3. Some catholic writers, beginning with Michel Boym, the Jesuit missionary who supplied one of the first accounts of the stone (Kircher: *China Illustrata*, Amsterdam, 1667), claim that the stone is Catholic and not necessarily Nestorian but their arguments lack conviction. Doubt has been thrown on the genuineness of the monument. The priest-hating Voltaire led an assault against it and Bishop Horne in English, Neumann in German and Stanislas Julien in French also joined the ranks of the doubters. Nevertheless the overwhelming majority of sinologues of the past century—including such eminent men as Rémusat, Legge, Hirth, Medhurst, Pauthier, Wylie and others have accepted it. Chinese sources, without exception, testify to its genuineness so that it may fairly be looked upon to-day as the oldest and greatest monument to the Faith in the Far East.

It was, then, the Syrian or Nestorian branch of Christianity which first gained a foothold in Eastern Asia. When Nestorius, patriarch of Constantinople, broke away from the Church at the Council of Ephesus in 431 and founded a new branch of the Faith, he started a movement which might easily have been of supreme importance in the subsequent history of Christianity, for his disciples, pressing eastward spread over Persia and the Near East. Then gradually, under the spur of persecution at home, they penetrated to nearly all parts of Asia until they promised to bring the whole Orient under the sway of the Gospel. In this part of Asia it is not so much in China proper as in the vast stretches north and west of the Empire where they gained their greatest power. Indeed the history of Christianity in Eastern Asia from the seventh to the thirteenth centuries is bound up with the history of the Tartar tribes.

The spirit of evangelism seems to have been a dominant note in the Nestorian church from the earliest times. Syriac writings tell us that as early as the fifth or sixth century the episcopal sees of Samarcand and Sina were created, although at that time the land of the Seres must have been little more than a vague geographical supposition.⁴

Under the first T'ang emperors they enjoyed many privileges. "The Nestorian missionaries," says a recent writer, "stood before the emperors of China as the apostles stood before the Roman governors, whilst the Nestorians, like the Hebrew prophet Daniel or the monks of the West in the sub-apostolic age, were the trusted advisers of the Chinese and probably of the Japanese sovereigns."⁵ During the reign of Kao Tsung, successor to Tai Tsung, their religion, known as the "ching chiao" (Illustrious Teaching), spread in all directions and temples were erected—we are told—in a hundred cities. The information we possess about Nestorianism in China at this time is unfortunately scanty for the Chinese books, which would naturally furnish us with the most adequate source of information, contain very few references to it. At any rate we know that it prospered for two centuries and when, in 845, Wu Tsung issued an edict dissolving the missionary band their number had increased to over three thousand. Then followed one of those periods of persecution and almost complete obliteration with which the history of Christianity in the East abounds and by the year 1000 very few traces of the Faith remained in the Empire. This period of eclipse lasted until the coming of the Mongols in the thirteenth century.

4. The Persian monks who, in 552, brought to the Emperor Justinian the eggs of the silk worm, hidden in a bamboo rod, and thus gave the first impetus to sericulture in the West, were probably Nestorians. Like the later Catholic priests the Nestorians possibly performed the rôle of ambassador as well as missionary when occasion offered. The envoys sent from Fu lin (Byzantium)—according to Chinese records—in 643 with emeralds and rubies for the Emperor of China were probably Nestorian missionaries. (China Review VII. 414.)

5. Saeki: The Nestorian Monument, p. 157.

The flood of evangelism which was thus checked in China seems to have spread with great rapidity in Central and Northern Asia. In the vast regions to the north among the semi-savage Mongols the Gospel was preached with a considerable degree of success. Owing to the nomadic character of this Northern Asian civilization it is difficult to determine historic details with any great degree of accuracy but evidence with regard to the presence of Christianity in these parts has been focussed on two tribes in particular: the Kérites and the Onguts. The former were established in Northern Mongolia and were converted—according to the Syrian historian Bar Hebraeus—early in the eleventh century; The Onguts, known to the Chinese as the White Tartars, inhabited the country north-west of Shansi, which Marco Polo refers to as Tenduc. Both of these tribes are noteworthy as being associated with the Prester John story.

The legend of Prester or Priest John was one of the most fascinating and persistent stories of the Middle Ages. Like all tales of its kind it seems to have consisted of a corps of tradition, grossly exaggerated and distorted, surrounding a nucleus of fact. It is difficult, however, to grasp even the nucleus of the story for this Prince John is indeed a shadowy and elusive person. What we know is that there existed in Northern Asia a Tartar tribe under a strong Christian ruler who forced or persuaded his followers to bestow at least a nominal allegiance to their leader's religion. The story caught the imagination of the West which seized upon this small nucleus of fact to build up a wonderful structure of tradition and legend. From one end of the world to the other the story ran and for five centuries it lived and expanded in the literature of the Western nations. Even as late as the sixteenth century, when Vasco da Gama started on his attempt to discover the short road to the East, he carried a letter to this semi-mythical chieftain. To such an extent will Romance hide the dull garb of Truth in a gossamer garment of her own weaving!

The legend is bewildering in its contradictions and variations. In the first mention of it, in the chronicle of the Bishop of Freising (1145), the priest appears in all his mythical splendour, a man of enormous wealth whose sceptre is of pure emeralds, a descendant of the Magi. To follow all the vagaries of the legend is not the purpose of this chapter,⁶ however. It is interesting to us because its foundation is based on the practical certainty of the existence of large bodies of Christians in the regions of Mongolia at the time of which we are speaking and also because of the fact that this legend undoubtedly helped to stimulate later missionary endeavor.

6. In the fourteenth century we find the legend changing its habitat and appearing in Africa in the person of an Abyssinian negus, and this later form gradually took the place of the Prester John of Asian tradition.

The tribe of the Keraites to which the original Prester John is attributed, were closely in touch with the reigning house. It was through them that Christianity penetrated into the family of Genghis Khan. Many Christian chiefs of the Keraites seem to have held important posts at the Mongol court. Plano Carpini mentions one of these, Cinquai by name, and Rubruquis tells us that the first minister of Mangku was a Nestorian Christian. When Marco Polo arrived at the court of Kublai Khan the Prester John story had been transferred from the Keraites to Tenduc, the land of the Onguts. Later on John of Montecorvino mentions an Ongut chief, Prince George, who was in the service of the great Khan, as being converted by him from Nestorianism to the dogma of the Romish church.⁷

When the Mongols swept down into Asia, therefore, the Nestorians came in their train, and at Kublai Khan's court at Khanbaligh they soon became numerous and influential. The Great Khan showed in matters of religion a great tolerance. Although he leaned chiefly to the teachings of Buddhism he honored equally—we are told—the four prophets Jesus Christ, Moses, Mohamet and Shakyamuni. In this he adopted more or less the attitude of the people he conquered. Together with the Buddhists, Taoists and Mohammedans the Christians were exempted from certain taxes and were allowed freedom of travel throughout the empire. In 1289 Kublai founded the *ch'ung fu sze*, a governmental bureau whose duty it was to superintend the affairs of the Christian church and to look after the interests of the religion. At this time the Nestorians had two bishoprics in China, one at Khanbaliq and the other at Tangout (Ning Hsia, on the Yellow river).⁸ The archbishop of Soltania, in his book entitled "The Estate and Governance of the Grand Caan," written about 1330, has the following to say of them:—

"These Nestorians are more than thirty thousand, dwelling in the said empire of Cathay, and are a passing rich people but stand in great fear and awe of the Christians. They have very handsome and devoutly ordered churches, with crosses and images in honour of God and the saints. They hold sundry offices under the emperor, and have great privileges from him; so that it is believed that if they would agree and be at one with the Minor Friars and with the other good Christians who dwell in that country, they would convert the whole country, and the emperor likewise to the true faith."⁹

And other writers also testify to their influence and prosperity. Evidence of their importance is found in the fact that they even supplied

7. For a further account of this Prince John see Cordier: *Le Christianisme en Chine et en Asie Centrale sous les Mongols*. T'oung Pao, Series II., Vol. XVIII, pp. 54-113.

8. Rubruquis says that they are in 15 cities and that they have an episcopal see at Segin (Sianfu)—Rockhill: *Rubruck*, p. 157.

9. Yule: *Cathay and the Way Thither*, III, 102.

Bagdad with a patriarch (Mar Jabalaha II.) who—in spite of his ignorance of Arabic—kept his post for thirty-seven years.

When the missionaries arrived from Rome in the thirteenth century, however, Nestorianism seems to have lost a great deal of its purity as a Christian cult and to have taken on a mass of superstition from other religions. Even after allowing for the bitterness engendered by a different point of view we cannot but accept the verdict of the Catholic missionaries as expressed by Rubruquis. The latter says:—

“The Nestorians there know nothing. They say their offices, and have sacred books in Syrian, but they do not know the language, so they chant like some monks among us who do not know grammar, and they are absolutely depraved. In the first place they are usurers and drunkards; some of them who live with the Tartars have several wives like them. When they enter church they wash their lower parts like Saracens; they eat meat on Friday, and have their feasts on that day in Saracen fashion. The bishop rarely visits these parts, hardly once in fifty years. When he does they have all the male children, even those in the cradle, ordained priests, so nearly all the males among them are priests. Then they marry, which is clearly against the statutes of the fathers, and they are bigamists, for when the first wife dies these priests take another. They are all simoniacs and administer no sacrament gratis. They are solicitous for their wives and children, and are consequently more intent on the increase of their wealth than of the faith.”¹⁰

There was undoubtedly a natural antagonism between the two branches of the Christian faith. John of Montecorvino, the Romish archbishop at Khanbaliq writes feelingly of Nestorian opposition to his ministry in its early years. The Nestorians doubtless put many obstacles in the path of the newcomers for it is possible that the decaying church saw in the Preaching Friars who came as envoys to the Khan's court not so much a challenge to their doctrines as a menace to their temporal power in the capital.

The decline of Nestorianism in the Empire was gradual. As late as the fifteenth century we hear of Nestorian priests but for over a century before this the Church as a spiritual force had lost its grip, and had ceased to be worthy of consideration. Cut off from the main stream of dogma and ecclesiastical inspiration that dominated the life of the Church in Europe; failing to raise up a strong body of native clergy to carry on the work; incorporating into its system elements from Buddhism, Taoism and other religions thus defiling the clear stream of Christian dogma; relying too much on political power and Imperial favor which finally deserted them, it is no wonder that their religion became a mockery which the keen mind of the Chinese rejected.

Did Nestorianism disappear without leaving even a ripple on the surface of the calm waters of Oriental thought? The question is an

10. Rockhill: *op. cit.* p. 158.

interesting one but is extremely difficult to answer. Some writers have maintained that Nestorian Christianity introduced into Buddhism certain elements which came to have an important place in the doctrines of the Mahayana sect. Saeki, a recent exponent of this theory, in his book on the Nestorian tablet, says:—

"It (Nestorianism) surely permeated the whole tone of Chinese literature during the T'ang and Sung dynasties, and when all China was divided between Confucianists and Taoists on the one side and Buddhists on the other, the Nestorians turned the scale in favor of Chinese ancestor worship and thus contributed to create what is known to-day as "Chinese Buddhism" and to confirm the belief in Amitabha; the Saviour who saves those who simply trust in and consecrate their whole being to Him"¹¹

Few people will probably hold an opinion as extreme as this but on the other hand it would be hard to imagine that any cult which had as great a vogue as Nestorianism did during the early T'angs could be altogether without influence on the thought of its time. It is hard to determine how much influence one religion exerts on another. To do so one must go back to the beginnings of things. What is clear, however, is that Nestorianism borrowed in the latter years, largely from Buddhism, chiefly in the matter of phraseology and it was the introduction of these and other even more incongruous elements that led to its ruin.

11. Saeki: op. cit., p. 158.

(To be continued.)

The Chinese Preacher

The Power of Christ

Summary of a Sermon preached Sunday, October 29, 1922 in the South Suburb Church,
Tehsien, Shantung—by Rev. KUAN YU CHEN

Summarized and translated by CHARLES E. EWING

Text, 2 Corinthians 12:9

ABILITY and might are what every one delights in. If one has ability, he rejoices. Also, we are glad when others have strength: we honor them.

When I was a student, there were no trains and we had to travel by boat on the river. At night, the boatmen preferred to tie up at a place where there was a guard of strong men for protection.

Every day, when we hear the railway trains, we think of the strength of the locomotive, many tons. Motor cars on the highways, because of their strength attract many people to watch them as they pass.

To-day I speak not of these, but of the power of Jesus. Physical strength Jesus did not have to compare with the illustrations just used; he had spiritual strength.

Brain strength we know very well. Intellectual ability has devised many written languages in many countries. Brain strength has invented the machines that we admire. Thought has much power. Man controls the horse, whose physical strength is greater; but man's mind is superior. So brain surpasses physical strength.

Jesus had intellectual power; but that was small as compared with his spiritual power. People heard him speak and said that his power was greater than that of other teachers, because he stirred their hearts. Messengers were sent to take Jesus, but returned to say that his teaching was such as to compel approval.

Jesus fed five thousand men with five cakes and two fishes: his hand emitted power as they passed under it. Jesus calmed the tempest with his power. He had strength in hand, in word, in eye. After Peter's denial, Jesus turned and looked on him: that look led Peter to confess and repent.

During the life of Jesus, his spiritual strength was shown; but after his death, the power persisted.

His teaching was powerful. He said that his kingdom would grow like a mustard seed, would work like yeast. So his kingdom and his church have been spreading. More than fifteen hundred counties in China now have chapels. On the average, you need go no farther than seventy *li* between chapels. From the arrival of Morrison, 115 years ago, the number of Christians has increased until now it is about 600,000. As for other countries, it is not necessary to do more than call attention to the spread of the church there.

In our own field, sometimes people are discouraged because some local church is losing ground. But there is no reason for such discouragement. A few years ago, in one of our out-stations, the church seemed to be dead; now I find that it is strong in membership as this central church, and the thank-offering on Harvest Sunday was at least as large as ours. The church increases with time: those who fear otherwise are mistaken.

Paul, who wrote our text, was formerly a persecutor, but he became an apostle of Christ.

I have taught for more than twenty years. I have seen students who wasted their talents, and I thought they would never do anything worth while. But I have watched until they changed, and now many of them are pastors, preachers, teachers, etc. They have changed the error of their ways, and why? The power of Christ has worked in them. "The word of God is active" in our hearts. The branches of the vine live when the sap comes to them through the vine.

A three-foot lens can concentrate the sun's heat and melt hard metals. How many places have the heat of the sun? Can you reckon this heat? In the winter, when the sun is low, how much coal we have to buy to make up for the lack of heat! The truth of the sun will melt hard things; the truth of Christ will melt hard hearts. If you trust Christ his power will change hearts and lives.

People have said that certain places were hard to change. They have said it of our own city. Is it true? What can Christ's strength accomplish! I cannot tell fully of the strength of Christ. Try it for yourself and you will know.

Recent Developments in the Methodist Episcopal Church in China

EDWARD JAMES

UNDER the general impetus and direction of the Centenary Movement, recent developments of the Methodist Episcopal Church in China are on lines of the two chief emphases: spiritual culture and indigenous resources.

Increasing the privileges and responsibilities of the Chinese Church in its relations to the home Church and to the foreign workers, is a natural and continuous process in Methodism, and is effected without reform or re-organization or cataclysm of any kind. Always and of course our Chinese fellow-workers have all the opportunity that they can utilize, and all the responsibility they can bear—sometimes more. The emphasis upon training the Chinese workers, and transferring privileges and responsibilities to them, is a recent development in some quarters of Christian work in China, but is not new in Methodism. Reference is made to this important subject, only, lest some readers think that the writer had overlooked it, or that the Church is not concerned about it.

To suggest the attitude of the Methodist Episcopal Church on this vital matter, I may say that some years ago, by a study of the China Mission Year Book, I discovered that, although the Methodist group was then third in the number of foreign workers, its Chinese workers were more than twice as many as those of any other group; that is, the preachers, teachers, Bible-women, and medical workers, and not including colporteurs chapel-keepers, and any others of more or less certain tenure. Training Chinese workers in leadership is the most expensive part of the entire process of raising up the Chinese Church. The sifting process is continuous and extensive. Time and money and effort may be invested in ten or twenty persons before one is found

to stand the tests that lead to leadership. Methodism has spared neither money nor pains in the process. This is not a recent development. It is of the genius of Methodism.

There are, however, some recent emphases connected with rapidly changing conditions:—

I. Literacy and spiritual culture.

1. Every child of school age, of every member of our Church, must be in school. It is believed that the Church must lead in the campaign for literacy and create the ideal and public standard which shall definitely demand universal education, and without which the government will not, for a long time, either be able or willing to provide it.

One immediate effect of this is that, while not ten per cent of the public is literate, more than fifty per cent. of the entire Church is literate. The average intelligence of the Christians in China is far above the mass of the people.

2. Every member of the Church to be able to read the Bible. In some Conferences but a small per cent. of the membership are unable to read the Scripture, hymns and the catechism.
3. Family worship to be established in every home where there is one adult Christian. This will require some patient cultivation, but already some good effect is visible.

II. Enlistment of indigenous resources:

1. While this has long been one of the vital drives, recent new emphasis in the Church has been placed upon Christian Stewardship.

One of the aims accepted by our entire group is that every worker shall be a tither, and that there shall be a large per cent of the entire membership tithing their income for the Lord's work. Stewardship as a means of grace and spiritual growth is the emphasis. The more money received is a grateful by-product.

2. Placing the push for support entirely in the hands of the Chinese workers. Formerly the Mission Finance Committee and the district superintendent had to work very hard to get small increases from the local churches. Now a pastor's committee decides the amount to be raised by each church in the Conference. Most churches go beyond what is asked. It is distinctly a Chinese movement and responsibility, and it is a great relief to the appropriations. This has already resulted in large increase in resources for evangelistic work. Many churches have doubled or quadrupled their collections within three years.

III. A recent movement of large significance is toward transferring real authority, legislative and executive, to the Central Conference for East Asia. Hitherto all legislative power has been in the hands of the Quadrennial General Conference held in America.

The foreign work of the Church has grown to such proportions as to require special considerations for special fields, and the Methodist Church seems to be on the way to a condition not entirely dissimilar to the British Empire, in which the several members enjoy large autonomy not inconsistent with vital relationship and loyalty

to the whole body. National Churches are not helpful in world influence. They become provincial and are impotent both to prevent national disastrous jealousies and to produce a universal Christian consciousness. The Methodist Episcopal Church believes that one of the first steps toward international amity and universal brotherhood must be made by the vital and connectional fellowship of Christian bodies around the world. The new movement developing naturally and by force of circumstances (which may mean a truly spiritual leading) looks toward an ecumenical Methodism, where all the groups are peers in a common parliament.

- IV. And lastly may be mentioned the most recent development, in harmony with this, the provision for an All Chinese Finance Committee. This committee treats the appropriation for China as a whole, and transfers from New York to Shanghai the responsibility for its proper distribution among the several Conferences, institutions, and special causes throughout China. Of course much is learned by the "trial and error" method. Experience is the great teacher. We do not use a sledge hammer to drive tacks, neither is a tack hammer sufficient to drive spike nails. Methods must be adapted to the enlarging purposes that they have to serve.

These objects briefly suggest some of the ways by which the Methodist Episcopal Church is endeavoring to meet the enlarging opportunities of the new day in China.

Were we writing of the Church in America, some other things would require mentioning. The great new emphasis on religious education, the revolt against any suggestion of bureaucracy, the appointment of nearly half the episcopal body to foreign service, the extensive protest against a too narrow premilleniumism, the recent swing of the pendulum to a more vital evangelism, the increasing active interest of the Church in solving the problems of industrial and economic impress. In those and other ways the Methodist Episcopal Church in America is earnestly girding itself for great service.

The Child in the Midst

A sermon preached by HENRY T. HODGKIN in the Cathedral, Shanghai, during the National Christian Conference, May, 1922.

He took a child, and set him in the midst of them . . . and he said unto them, "Whosoever shall receive one of such children in my name, receiveth me."

Mark IX. 36, 37.

OF the many great gifts which have come to the world through Jesus of Nazareth, one of the greatest is this, that He taught men to recognize the significance of the little child. We think of him surrounded by grown folk discussing deep questions when the mothers brought to Him their boys and girls, of the indignant rebuke of the mothers by those self-important disciples who thought their Master far

too busy to be troubled with mere children, and of how He Himself turned from the "big issues" to give His loving thought and His best attention to those same little ones. In them He saw the promise of His coming Kingdom. They were the important people worthy of the best He could give them, and the disciples who would push them aside as irrelevant were missing an essential element in the Lord's message. He who would cause even the least of them to stumble had better have had a millstone about his neck and be drowned in the sea; to give one such, a cup of cold water was a source of untold blessing. Surely here was a big revaluation of life, a new thought that was bound to affect the whole of society and of philosophy.

Only in recent years has the attempt been made to apply this idea in any thorough-going way to education, but already it is producing far-reaching changes in schools and in educational theory. The child is now set in the midst and studied. In him we see the creative impulses, the eager spirit, the trustful heart, the all-conquering affection, which needs our reverent guidance and encouragement, rather than simply a mass of ignorance to be removed by the addition of our adult wisdom. We try to give the child a chance to grow into the thing he was meant to be, rather than to force him into the shape we think would be good for him or would help him to fit, without complaint, into an imperfect society. We do not want to spoil him by crushing him into a mould, and any so-called education that does this is judged to be an injury not only to the child but to the community, for it deprives society, in so far as it succeeds, of just those forces that we so surely need to create a new and better world.

In our industrial life too, we are just beginning to see that reverence to the child is the path of industrial progress, that to make ourselves rich, or to develop our resources at the expense of the life and health of the little child is to cut off the source of energy that is needed for the real advance of the race. Race suicide is the end of a civilization that fails to see the significance of the little child.

Yet we are still very far from applying this idea right through life and allowing it to shape our thinking on fundamental questions. Jesus began His constructive work for a new social order with the child and the child spirit. His philosophy may be said to rest upon the significance of the child, and to the teacher of the law He stated it in its simplest terms, "Except a man be born again He cannot see the Kingdom of God."

This morning I wish to take this idea and apply it to what is happening in China in these days, and especially to the National Christian Conference.

Every great movement in history has begun like the birth of a child, in a quiet, unobserved way, with an individual, or with a small and even insignificant minority who have seen something to which men generally

are blind. While the movement is still a babe the world takes no notice of it: and then, it may be with great suddenness, the world is awakened to the fact that a new person stands in the midst. The wise are those who can see the child before he is full-grown and can demand his rights, those who welcome and encourage and guide him with sympathy and love.

History is full of illustrations. Through several generations a new race grew up on the American continent. Few thought much of its significance for the future of the world until one day something happened in Boston harbour, and behold! the child was in the midst demanding his rights, no longer a mere babe, and the world began to awaken to the fact that revolution and progress and enterprise were coming from this little child. He had arrived and the world could never again forget him.

In the great Roman world when the Empire was at its height a babe was born—a little company of men and women who met and talked with one another in Jerusalem, or Antioch, or Ephesus or Athens. The Roman Governors may have been a little disturbed, a rather unusual and troublesome infant it seemed to be. But who could dream that this child was soon to defy the power of Rome itself. Bye and bye it stood in the midst to challenge and conquer the most perfect of State machines. Rome has decayed and her glory has departed. That child who once stood in the midst, scarcely noticed, remains as a factor, the greatest of all single factors making for righteousness and the true stability of human life.

So we might add illustration to illustration. To-day, however, I would remind you of something that is happening at our own doors which can scarcely be thought of as less significant than these historical events. I should like to try to interpret its significance—to set, as it were, the little child in your midst.

Let your minds go back more than a century and think of Morrison coming to this great people and daring to try to master this language and to put into it the truths of a strange philosophy and religion. Remember the hold of the classics on the mind of China, a civilization maintained for thousands of years, prejudices against foreigners that seemed to be a part of the national character, customs that seemed unshakeable. Then think of the amazing audacity of the man and of the movement he represented and inaugurated. It staggers me to think of it. Yet a hundred years is a very short time in the life of nations and especially in the life of such a nation; and a hundred years have witnessed a change that cannot be expressed in statistics or in words. The Survey has done its utmost in marshalling these. But far more striking than even this wonderful volume are the men and the women who have been created through this audacious movement.

Some of the things which seem to me to be of the greatest significance are:—

1. *The freshness of thought shown by the leaders of the Chinese Church.*

Young China is seething with new ideas. Far more important is it that we should study them than that we follow the mazes of political and military intrigue and strife in China to-day. I heard with surprised admiration the message issued by the Chinese themselves, its concentration on big essentials, its deep reverence, its strong facing of the larger issues of the time, its demand for unity and for courage in handling them. Anyone who will read that message will know that the Church in China is a fact to be reckoned with.

2. *The type of character that can manage big affairs with honesty and steadfastness.*

While the total number of men and women of this type in the Chinese Church may not be large, there are such and this Conference is showing something of their power. Our deliberations are under a Chinese Chairman whose ability is remarked upon by all. In the business committee, as well as in the discussions, it is easy to see a gift for leadership that bodes well for the future of the Church. The reaction of Christian teaching and experience on the Chinese gifts and character is producing men and women who stand beside any in the world.

3. *The new moral standards which are being created.*

It is not hard to see this change as one goes from place to place in China. On marriage, in regard to gambling, on financial matters generally and in ways too numerous to mention we can see that the Christian Church is already creating and seeking to maintain a moral standard and practice that commands the respect, even where it does not win the adhesion of the more thoughtful and observant Chinese. Not infrequently in recent years one or another among the small band of Christians has been called out by Government or people in China for peculiarly responsible service. This is far in excess of what would be expected simply from a mixed body of the size of this still small Church.

4. *The deep genuine spiritual experience of many Chinese.*

The hope of the Church is not merely in the ability or even in the moral character of its leaders. It is in the fact that there are many people, often quite ordinary people, who have themselves come into a living personal knowledge of God through Jesus Christ. It is this experience, first-hand and not merely what the missionaries have told them, which is quite essential if the Church is to be a power to create a new spirit, a new force, and a new atmosphere in this ancient land. Now I can say, after spending a year and a half in fairly continuous

travel here, that I have repeatedly met men and women who show the mark of such a personal experience. They are not copies; they are the real thing. They are the hope of the Chinese Church.

I am not saying the young Church is perfect. There are plenty of Christians here as elsewhere, who will disgrace their profession. The same was true in Corinth and throughout the early Church. I know of their presence. I deplore it. They are a grave weakness in the Church. But the really significant thing is that the little child is here, wide-awake, eager, hopeful, with untold possibilities. What is happening in your midst, my friends, is just this—the little child has reached a new stage in his life; he is becoming self-conscious; he is learning to walk, to think, to act for himself; he is entering upon his heritage. And a most encouraging fact is that his parents have sense enough to see it and to let him do it. At this Conference it was a foreign missionary who proposed that the body to express the mind and concentrate the activities of the Christian movement in China should be composed entirely of Chinese, and even if this be not done it shows there are some who are not eager to maintain an authority which may soon become irksome to the child. Another speaker, applying to the Chinese Church the prophecy in Isaiah about the birth of the child who was to fulfil Israel's hope, emphasized the words "The government shall be upon his shoulder."

Is it not, my friends, something like your own beautiful confirmation service where the child in the presence of his parents or guardians and before the presence of God Himself solemnly takes upon himself the burden which they have gladly carried for him in his immaturity? Placing our hands, as it were, upon the head of this child may not we who belong to the parental stock gladly set him free to step out into the richer life of his young manhood?

But the significance of the little child is not solely in what he is, it lies also in what he may become. I cannot pose as a prophet, but I can see the promise of the man in this child. Do you parents not know what this means? How eagerly we watch the child's acts and listen to his words in order that we may form some mental image of the man he is to be! What hopes are roused when we see signs of promise, what fears when he seems to miss the way. Let us spend a few minutes, as we close, in dreaming of the future for this child who is to-day set in our midst.

Firstly do we not long for a united China? We hear in these days of the clash between Wu Pei Fu and Chang Tso Ling, but may we not say that a greater than Wu is here. This child who is with us here may be the chief factor in uniting China. The future of China belongs to her. If you think me extravagant will you remember how extravagant it would have seemed when Paul stood on Mars Hill to prophesy that the Roman Empire would one day only be able to stand because of the

sect he there proclaimed—and that its truest ideals would be preserved for humanity by the followers of that lonely preacher. May the Church in China do far better for this land and avoid here the dangers into which the Roman Church fell when temporal power came to her and when she turned from seeking unity by inward forces, and strove to preserve it by the sword! Secondly we feel the need for a united Church in all lands to meet the forces of decay and disruption that are so manifestly in the world. Can creeds and forms ever unite us? I think not. But I think I see in the Church in China a force which by its sheer common-sense and spiritual vision may do more than many conferences and programmes to bring unity into Christendom. I rejoice in the first phrases of the message issued by the Chinese leaders calling attention to this very thing, and I welcome this as a promise of where their influence will tell in the Councils of the Church Universal. And thirdly I see the need of a united society across the frontiers of the nations and the classes, and I believe that the genius of this great people will be directed to achieving this end. Peace and social solidarity have been characteristic notes of the Chinese sages in the past. In the terrific task of Christianizing the social order we need the practical type of religion that takes Christ seriously. We need to avoid here the terrible class-wars that have split western society. In this task may it not be that a "little Child shall lead them"?

And so we catch a glimpse of a body of men and women who, in Christ's name, may set about the task of realizing the Chinese dream "Under heaven one family." As China comes into the family of nations what will she do? Will she be a menace or a healing force? I hear people who talk of a "Yellow Peril." In these days we have seen rather the first streaks of dawn and because of this child in our midst we dare to speak of the "Golden Hope." You may say this is a vain and foolish dream. I take the words of another to whom the same was said. He wrote:—

"Dreamer of dreams.' We take the taunt with gladness,
Knowing that God, beyond the years you see,
Hath wrought the dreams that count with you for madness
Into the substance of the life to be."

The Child is in your midst. In these days he is awakening to the vast possibilities of his own future; in these days his parents are setting him free to try out his own experiments; in these days he is girding his loins and buckling on the sword of the spirit.

"The one sin I impute each frustrate ghost
Is the unlit lamp—the ungirt loin."

This child will at least attempt great things—he has courage and hope. In these days, then, may we have eyes to see. The child church,

like the individual child, perhaps sees clearer in some things than the grown man, can reach more quickly to the heart of God, can illuminate our darkness for us. To the child-like it is given to see the significance of the child—unless we are born again we cannot see the kingdom of God.

May we not take the words of our great poet, Wordsworth, and apply them to this little child being born among us?

Thou, whose exterior semblance doth belie
 Thy soul's immensity;
 Thou best philosopher, who yet doth keep
 Thy heritage, thou Eye among the blind,
 That, deaf and silent, readst the eternal deep,
 Haunted for ever by the Eternal Mind,
 Mighty Prophet! Seer blest!
 On whom those truths do rest,
 Which we are toiling all our lives to find
 In darkness lost, the darkness of the grave:
 Thou little child, yet glorious in the might
 Of heaven-born freedom on thy being's height."

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and *a little child shall lead them!*

And Jesus took a little child and set him in the midst of them; and taking him in His arms He saith unto them, Whosoever shall receive one of such little children in my Name receiveth Me and whosoever receiveth Me, receiveth not Me, but Him that sent Me!

Christianity and the Moral Order of the Universe

P. M. SCOTT

I. The claim of Christianity is universal.

IT is the belief of Christians that the Son of God was born in the world in order to restore the world to its true state, and raise it to a new state. It is our belief that without Him a man cannot be in a right relation with God, or come to his own true glory.

II. Problem. I. Is Christ related fundamentally to man's moral nature?

If we are to hold this belief rationally, we must be able to relate what we know of Christ to what we know of the world apart from His birth in it. We must be able to see, not only that the world without His coming is in a state of need, but that he is somehow eternally connected

with the moral nature of man, in such a way that what He did and suffered on earth can have some real relation to our actual nature and position. For the moral nature of man, and his relation to God are such fundamental realities, that what we consider as the power which restores them must itself also be something fundamentally connected with the moral order of the universe. Unless Christ has some fundamental relation with God and with the moral life of man, we must consider that anything He may have done in the world is accidental, and not really essential to man's need.

III. Problem II. How have good men who lived in ignorance of the Gospel been justified with God?

Further, we are forced to consider this problem of the position of Christ in the world by what we know of the lives of good and earnest men, who have lived in all ages without knowing Him as we do. We say that Christ is essential to our acceptance with God. But we are also bound to say that all men who have tried to live a good and true life are acceptable with God. And these two sayings will seem to be contradictory to one another, unless we can say further that Christ is radically connected with the moral life of all men, whether they know of Him as come in the flesh or not.

IV. The Epistle to the Romans will be found to face these two problems.

The Epistle to the Romans more systematically than any other book of the Bible raises the questions of the need of man, and of the absolute claim of Christ to supersede all other means for his salvation. And if we read it carefully, it appears to do more than state dogmatically that Christ is our one and only salvation. It appears to do what the prologue to St. John's Gospel does, and relate the fact of Christ to the facts of the moral order in which we live. Like that deep passage of Scripture, the Epistle to the Romans seems to speak, not merely of Christ as enjoying some mysterious and far away preexistence before His nativity, but as having a perpetual and vital concern with the ways of men as such. If that ground is sure for us, then the passion and conviction with which the epistle speaks of the true life and new life with God, which Christ gives to men, may be shared by us, without any doubt that we are speaking of some artificial scheme, or denying the dictates of our moral sense.

V. The Old Testament would incline St. Paul to relate his gospel to universal religious and moral facts.

The teaching of the Old Testament should lead us to suppose that a son of the Jewish Church, like St. Paul, would carry in his mind the

need of relating his new won Christian faith to natural religion and universal moral facts.

VI. St. Paul owned God as related to all men's consciences.

The faith of the Old Testament was that God reigns equally in the world of nature and the affairs of men. As to the world of nature, it is assumed that all men everywhere were open to receive the revelation of God through the beauty of things seen. St. Paul in the Romans¹ makes use of that famous passage in the nineteenth Psalm which asserts that the heavens declare the glory of God, and that their message has gone out into all lands, far beyond the limits of the Chosen Race. His first chapter² also takes it for granted that all men might have known of God through the things which may be seen. In that passage he implies, moreover, that the knowledge naturally open to men as such should have had a profound effect on their moral life, if they had given their minds up to its influence. When he speaks of their chance of knowing through visible things both the power and "divinity" of their unseen Source, he as a Jew, trained in the sense of God as not only power but primarily as holiness, cannot have used the word divinity as if it was only another word for power: the word must bring some fresh meaning into the sentence. He must refer to some such thought as that of God being the source of the order in the universe; that thought would naturally lead on to thoughts bearing on the moral life of men, a life in which order should reign, both within the personal life of each, and in the social life of all.

VII. He was justified by O. T. and heathen teachings about the divine basis of society.

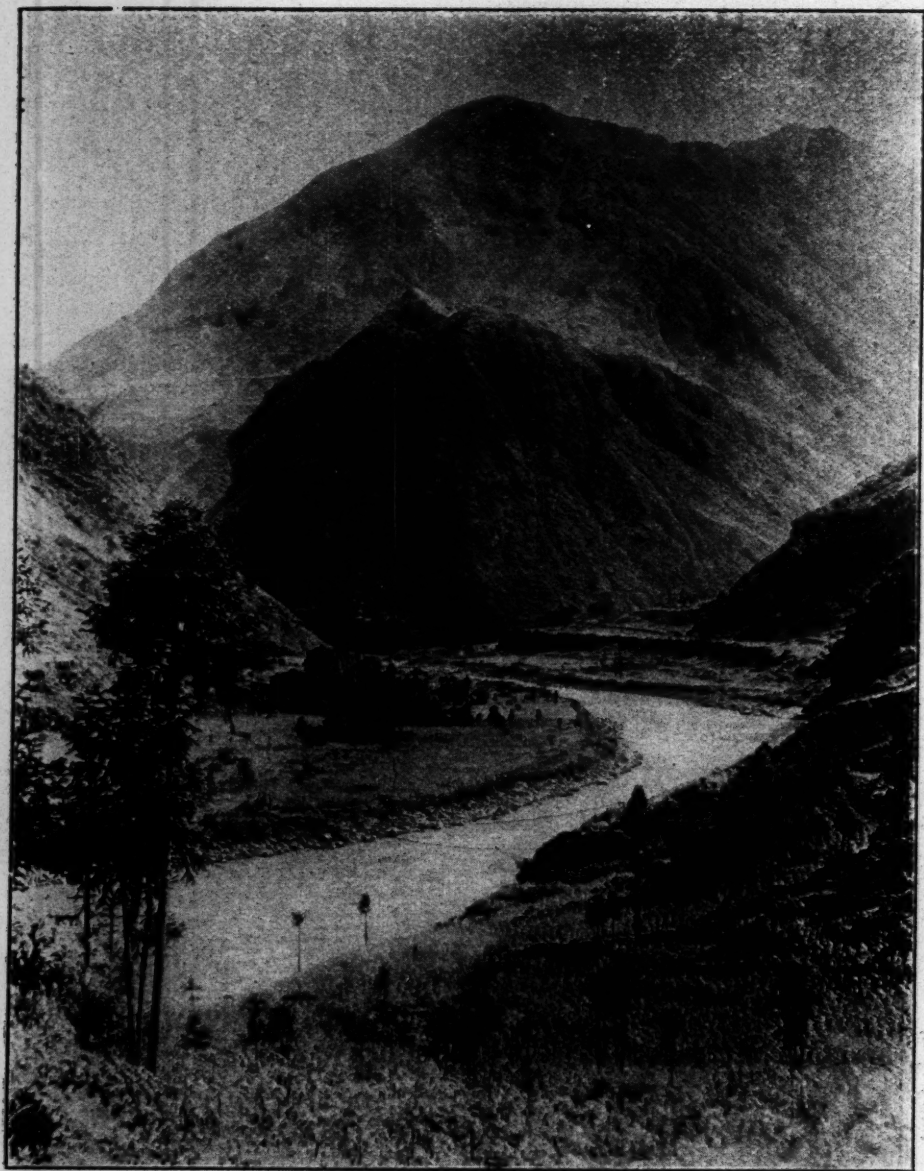
The thought that God's concern with the moral life, as well as with the forces of nature, was a thing which might be known outside the circle of the Jewish race, and without the special revelation which they had received from God, is not foreign to the Old Testament. It is found in the book of Daniel, where the emperors Nebuchadnezzar and Belteshazzar are both spoken of as if a Jew expected any king to recognize that his authority had a divine origin. "The powers that be are ordained of God" is announced by St. Paul in the thirteenth of Romans as an obvious truth; and this thought is closely akin to that of a divine ordering of human relations to which reference was made above. And the Old Testament goes much deeper than a reference to "the divinity which doth hedge a king." The various messages of the prophets to and about the great empires and smaller states of their day are full of the thought that all life, within and among the nations, is subject to a moral

1. R. 10, 18. 2. R. 1, 19 f.



BRIDGE, THIBETAN BORDERLAND (Used also as a Marketplace)

R. F. Fitch.



THIBETAN BORDERLAND.

R. F. Fitch.

law, which is administered by a just God, and which might be known well enough to make them worthy of censure for its neglect. The famous passage on the universality of the moral law which comes in the first two chapters of Amos, may be taken as a specimen of these prophetic messages. The independent history of the state religions of Babylon before and under Cyrus³ and of China and Japan, as well as of the artificial worship of the Roman Emperors, is sufficient evidence that the prophets were right in assuming that all men are capable of recognising some divine basis for society.

VIII. Another Pauline recognition of morality as universal.

St. Paul's argument in the Romans⁴ about the existence of sin before the institution of formal codes of law is a further recognition of the fact that all life is subject to a moral principle, however little that principle may have been elaborated in precept or theory. For there could be neither guilt nor any other aspects of sin in men's conduct if there were no moral principle for it to transgress.

IX. Another, viz., his recognition of all good men as acceptable to God.

In another passage⁵ St. Paul very openly contends for the moral life as native to man, very forcibly raising for his readers the problem which we have stated as part of the question which we have to solve, namely the problem of those good men and true who have pursued the right in ignorance of the special revelations made either to Jew or Christian. He says that God is no respecter of persons⁴, and that those who have not known His special revelations, but have by patience in well doing sought for glory and honour and incorruption, will be rewarded with the gift which they have sought. Men, that is, without an explicit knowledge of Christ, can be in a state of acceptance with God.

X. Is Christ only accidentally related to this universal moral life?

Is it possible to relate to Christ this worldwide, indigenous moral and religious life of which we have been speaking? Has Christ any fundamental relation to it? Or is it, as it might appear, only a chance, that what some men have come to know or think about Him has been found some help in that life, to which they would be committed by their conscience, whether they knew of His incarnation or not?

3. v. Driver's Daniel, xxiv ff, xxxi f.

4. R. 5, 12 f. 3. R. 2, 6-10 and 26-30.

5. cp. the raising of the problem by St. Peter in Acts 10, 34 and 36, (last sentence) and his hint of a relationship which would solve the problem in 1 P. 1, 20.

XI. St. Paul would approach the problem indirectly, through a study of the Law.

To many Christians the urgency of this problem is veiled. From childhood their moral training and thought have been centred round the example and teaching of Jesus Christ: goodness for them has never been dissociated from the thought of Him. They have not been left naked of the knowledge of Him, to face the moral life in its raw elements, like those who have been brought up among non-Christian surroundings or studies, or have had to know what real doubt can be. To the Jew, in the same way, the moral life had been associated from his birth with the presentation of it given in the Mosaic code. Deeper thought, as will appear, led many a Jew behind the code to the principles on which it rested. But his normal passage to the apprehension of any such principles was through the Law. Thus, if we wish to understand the growth of St. Paul's thought on the problem of the relation of Christ to the moral life of the race we cannot well omit a review of his attitude to that Law.

XII. The crux of St. Paul's study is his criticism of the moral centre of the code.

One finds constant difficulty in collecting from the commentators a clear and satisfactory idea of what it was that St. Paul was dealing with when he wrote to the Romans or Galatians about the Law. What follows is a brief attempt to summarise what seems to be the gist of his attitude. It is clear that St. Paul in dealing with the relation of the Law to the Gospel was not solely dealing with its ceremonial enactments. If they were all he spoke of, they should too obviously be set on one side in favour of the free strong life of Jesus Christ. The real difficulty in understanding his overthrow of the Law is that he is definitely casting out its heart and centre, the moral law as codified by it.⁶ He is not overthrowing morality, that supreme concern of the servants of the God of holiness; but he is opposing with all his might the everlasting teaching of morality in the form in which it was brought before man for acceptance in the Mosaic code and system. As this is the real crux of the difficulty in his writings on the subject, what follows will only deal with the Law as it presented morals, and not with the minor matter of its ceremonial ordinances.

XIII. His view of the value and limitations of the Law.

St. Paul, as we have seen, was quite clear that there is a moral life which is native to the human race, a life related to the God of the whole earth. But in addition to this innate moral life, common to all men,

6. Eg. R. 7, 7 ff.

he notes how the Jews had had experience of the Law as something which had had a real value, though he denies that it had been indispensable for all men, or would be to any men for all time. There are places where he speaks of law in a general way, others besides the Jews being recognised as having had some sort of codes relating to the moral life, as the Far East has had its code of filial piety and the Five Relations. But primarily St. Paul speaks of the Mosaic code as the code known as best to him, and most germane to his readers' thought. He says this was something superadded to men's normal moral life, for a temporary purpose. Though incomplete, it could be considered as a revelation from God, more special than that made to all men through nature and conscience. (It is a plain historical fact that its lashing of a social morality to a vital doctrine of the One God was unique in the world.) The Law, being something special and more advanced than what was commonly perceived by men, was of a somewhat disciplinary nature; it used the various sanctions of an imposed code of law to drill men into something which was ahead of their spontaneous acceptance,—as a father imposes his discipline on his immature son. Being the code, not of a voluntary sect, but of a whole nation, it had to do this. Two consequences followed. First, the Law, being imposed from a level higher than that of the majority of the men on whom it was enjoined, frequently seemed to them to be something arbitrary and external: and accordingly it was often followed in the letter and not in the spirit. Secondly, the Law, not dawning fresh on men in their own personal search for the right and true, lacked for many that accompanying sense of appeal and inspiration from above, which comes to those who discover their duty for themselves in their own free following of an inner light. Accordingly, their common attitude towards it was not that of response to the uplifting power of some divine and inward inspiration, but that of deliberate self-direction along a path, which had no favouring wind to speed the steps of those who made the appointed journey. Thus all attainment that was achieved was felt to be due to man's own effort and to redound to his own credit. And this gave him a very different sense of honour and glory to that of those brave and free men who followed the gleam wherever the spirit of moral venture led them. Theirs was but a paltry self-satisfaction, which set them above their fellowmen, a thing fatal to their life both manward and Godward.⁷

XIV. A comparison from Chinese experience.

We see this same failure in the moral life in many an old fashioned Chinese scholar, who, losing the inspiration of the real pioneers of his philosophy, sets himself to the task of building himself up on the stiff

7. R. 9, 30-32, and 10, 2, 3.

and high precepts of the past; attaining somewhat, he despairs of the common people who have not leisure and learning to follow his course of self-discipline; or, not attaining much, still more bitterly he despairs of common human nature, condemning the common people to an animal life, in which culture and freedom of any real sort must always be out of their reach. He has never seen what a Wesley with the Christian Gospel could do for the dregs of society.

XV. How the Law pointed beyond itself to principles and a source of power.

Hints of an attitude to life truer than that of the slave of the Law had emerged. Those who loved the Law and studied it with a ready response, like the writer of Psalm CXIX, found the Law to be no arbitrary decree, but a revelation of the everlasting principles both of social life and of their own true nature. We find such words as these, "Thy hands have made me and fashioned me, O give me understanding that I may learn thy commandments," implying the rational belief that the Maker's law must be the law of the working of that which He made. We find the moral laws of God related to the laws which prevail throughout the world of nature. We find them described as truth, and no temporary or artificial thing at all.⁸ Also, we find another piece of moral experience recorded. Lovers of the Law found meditation on its great principles to be accompanied by a sense of a divine power coming upon them for its fulfilment in their lives.⁹ This experience is vital for our understanding of the matter before us. By piercing behind the code to the principles which supported it, these lovers of God entered on a true relation to the right which was not self-centred or self-reliant.

XVI. Thus men were prepared for the Gospel way of life.

This fact, that passage behind the Law to principles let in inspiration and quickening, seems to open the mind to the real moral contrast between the Law, held as a mere code, and the Gospel, so long as it is not itself made a mere code and dogma of the Christian Church. The Law narrowed the vision and choked the life of men who took it just as so much precept. Direct relation to an ideal enlarges the vision and lets in life. And that is the shining characteristic of the Gospel, that it lifts the moral life of man into this largeness and liberty, by the gift of a life which is not his own, and which is to be had by all who abandon

8. Ps. 119, vv. 73, 89-91, 142, 151 f.

9. Ps. 119, vv. 50, 93; Ps. 19, 7 (restore=revive, quicken). Compare with this sense of power from above the prophet's experience of a divine power upon him compelling him to proclaim and apply the law to the men and conditions of his time.

self and selfreliance in surrender to the glory and generosity of the Giver of goodness.

XVII. Further elucidation of life as related to the Moral Ideal.

To elucidate the nature of the moral life both as it is in itself, and as the best Jews began to realise it, we need to add somewhat. God makes Himself known to man through an appeal to wonder, search and service which He makes through the beauty of the world, the claims of truth, and the needs of the race. That is one side of things: the world without is a channel through which God calls to each of us. But there is another side. The response of man to the call of God is made from within the inner world of character. The need for and the beauty of a true character are continually before us, both in its own appeal to each of us, and as it is witnessed to by the lives and examples of others. It is on this side of our moral thinking that we come to dwell on the fact of the Moral Ideal, ever ahead of us, and ever calling us on and up above the plane on which the past and its chain of cause and effect can wholly bind us. The moral ideal is sonship, a perfect response to the manifold call of God, distinct from, but implied in that call. This living ideal is one source of such power and inspiration as that of which we have spoken.

XVIII. Jews before Christ began to dwell on this Moral Ideal.

This distinction of thought on morality into two parts began to be made by the nobler sort of Jews before Christ. They began to own, not only the reign of God, but also the dawning on their minds of a distinct object, namely this ideal of man's response to God. They began to see that the true law of their being, to which the Mosaic Law pointed, was not to be found, as it were, as a latent kernel within them; their life was too far from truth and wholeness for that; their nature was to open up their hearts, in the humble and contrite spirit which God loves, to the coming in of an ideal from without. The Book of Proverbs dwells on virtue as wisdom, as in part we must if it is a life consciously directed towards a God Whom we must know to serve. In the eighth chapter, boldly breaking in¹⁰ on the traditional line of Jewish thought in a way which must have almost seemed to dislocate the unity of the life which had to be lived for the one God, the writer presents ideal wisdom personified, calling to the sons of men. As Greek influence led them more to identify virtue with wisdom, the writers of the Wisdom literature in the Apocrypha developed this recognition of Wisdom as a living ideal of the response to the light and calling of

10. But note in Prov. 8, 22 ff. (as in Wisd. 7, 25, Eccles. 1, 1-10, etc.) the writer's relation of Wisdom to God.

God.¹¹ Their thought was akin to that which conceived the prologue to St. John's Gospel and represented the Word of God as living, and as the source both of light and life. It is generally recognised that this thought was not only a Jewish growth, but was closely akin to and fostered by the independent thought and experience of the Greeks who belonged to the schools of Plato and the Stoics.¹²

XIX. So we pass to St. Paul's abandonment of the Law for Christ.

It would not be justifiable to press the existence of a Jewish recognition of an ideal wisdom so as to suggest that St. Paul was making an identification of Christ with the ideal so conceived, when he called Christ in his epistle to the Corinthians¹³ the wisdom of God. That phrase may have but an accidental similarity to the thought in question. But it is important to bear in mind the existence of this line of thought, both in Jewish circles before the time of Christ, and in Christian circles, which made much of it in following generations. It will make what remains to be said seem perhaps more weighty and more kindred to thoughts that were in the back of the mind of a Jew who was seeking for a rational conception of the Law. For this line of thought should be set side by side with those other hints of a truer attitude to morality than that of the slave of the Law to which we have referred.

XX. St. Paul abandoned the Law primarily because of His actual experience of Christ.

When St. Paul declares that the Law, which had been superadded to the normal moral resources of man, had been done away, it is primarily, no doubt, because he has found experimentally in Christ that which puts an end to the need for it. He says Christ is the end of the Law¹⁴ because he conceives Christ's model as perfect and His power to give the Spirit for its pursuit endless. Apart from being limited in its range and hampered with ceremonial details, the Law, as being something codified and largely prohibitory, could not appeal to the aspirations of men as Christ does. Till he knew Christ, St. Paul could not let go of the Law, for all he might know of the ideal behind it. For all its limitations the Law was something definite. Who could say he clearly knew what

11. e.g., Wisdom, 9, Ecclesiasticus, 24, (now published with the rest of the Apocrypha in Chinese by the Sheng Kung Hui in Peking, Shanghai and Hankow.) Note in Wisdom 7, 27 the idea of Wisdom as an active source of the true life, not merely a goal for our own pursuit.

12. Does not the Chinese doctrine of the Tao include both the conception of an order of the universe, with which it is man's law to correspond, and also the conception of a perfect way of life, which is seeking for realization in man as he corresponds to that order?

13. I Cor. 1, 24 and 30.

14. R. 10, 4. (telos,—end, not teleiosis,—completion.)

the content of the ideal was, or could be sure of his grip on it or its grip on him, as a man could who knew it as the personal Christ? Christ alone was sure enough to sweep away a thing which had done such service as the Law had done. But Christ could. Winning men by His ways and the freshness of His words, inspiring them by His unimagined goodness and freedom, constraining them by His cross and passion, reviving them as He became in them a well of water springing up unto eternal life Christ brought goodness back into the world like a breath of clean air and a burst of almost forgotten sunshine. He exhilarated people, giving them the sense of living on a new plane of existence. St. Paul knew all that as a fact of his own experience, and knowing it could break free from the trammels of the Law.

XXI. But he had to relate his experience to the nature of things.

Still, St. Paul could not rest in experience unrelated to thought. He saw Christ as not only the perfect source, but as the rightful source of the light and life which we need for fulfilling the fundamental obligations of our moral and spiritual nature. The new life which Christ gives is also the true life, and He is its one and only source and fountainhead. It was the sanity of the early Church that it would not let its thrilling new experience run away with it, but must relate it to the whole scheme of things as it knew them. St. Paul was doing this when he passed from what he knew of Christ in experience to what He is by right and nature.

XXII. How St. Paul related Christ to the moral life.

Let us see then how the thought of the Moral Ideal on which we have dwelt may have helped St. Paul to relate his experience of Christ to the normal moral life of men. In the first epistle to the Corinthians¹⁵ he has what might seem to be a more or less casual remark, that Christ, all unknown,¹⁶ was the real source of the moral strength with which the Israelites pursued the path to liberty in the days of the exodus from Egypt. In Galatians¹⁷ he gives a most significant account of his own conversion by God: he says that at that time God pleased to reveal His Son, not to him, but in him. That cannot be revealed in a position which was not there before the veil was removed and the light shone upon it. If Christ had always been hidden beneath his moral life, though thwarted by him, then is that not to say that the moral ideal had all along been an actual reality, that Christ was none other than it, and

15. I Cor. 10, 4.

16. See Is. 45, 45 f., J. 1, 9. for the idea of a relation with the Divine which could be real though unknown.

17. Gal. 1, 16.

that it, with all its power of inspiration, had been none other than Christ? In the tenth chapter of the Romans we find a reference to the radical connection of Christ with the moral life of man, which seems to be as certain as it is profound. And this statement is made in no casual way; it is made at a cardinal point in his argument as to the place which Christ took in lifting the whole world up to a new stage in its moral progress, which should leave the Law behind for ever. He makes his point by a bold handling of a passage from the book of Deuteronomy. This passage needs to be considered in itself and in reference to the general character of that book.

XXIII. Note on the book of Deuteronomy which St. Paul handles in his argument.

The book of Deuteronomy is that in which the code of the Law is presented with greater spirituality and humanity than anywhere else in the Pentateuch. The writer, dealing with the Law as it affects the life of the nation, continually emphasises with all his force that the Law is revealing what are not arbitrary enactments, but the essential principles of national health and well-being. In the passage which we are to consider, he lays down in the same way that the Law, as viewed by the individual, is a revelation of that which is the true and natural law of his moral being. It is possible, if there were no evidence in the Old Testament of the instinct which seeks to relate the special revelation given to the Jews to natural religion and moral experience, or if the book of Deuteronomy were one of the less thoughtful and spiritual books of the Old Testament, that one might be compelled to consider accepting the much shallower view of the passage which one finds in Driver's commentary. But if one reads the passage with the mind alive to a more philosophical view of things, it seems plain that the passage should be understood as follows.

XXIV. The original force of the Deuteronomic passage which St. Paul handles.

Deut. 30, 11-14. "This commandment which I command thee this day, it is not too hard for thee, neither is it far off."

i.e., it is not contrary to your nature, nor foreign to it.

"It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it to us, and make us hear it, that we may do it."

i.e., it is no arbitrary dictate of some distant God.

"Neither is it beyond the sea that thou shouldest say, Who shall go over the sea for us and bring it to us?"

i.e., it is not the teaching of some foreign race, or remote philosopher, which can only be imported from afar, as not within the bounds of your common sense or conscience.

"But the word is very nigh thee, in thy mouth and in thy heart: that thou mayest do it."

i.e., it is what man as man can know: it will be found in sayings and proverbs racy of your own soil and experience; it is what your own heart has been feeling to be right all the time, or can recognise when you see it.

The writer can say all this of the Law as seen in its best light, because, even if imperfect in some points, he is sure that the code is soundly based on morality and true religious principles, which belong to all time. If Christ was big enough to take the Law at its best, and, ignoring its natural limitations while He emphasized its real tendency, could declare that the two Great Commandments were its true summary, was it not indeed founded on everlasting principles which are native to man's being?

XXV. Recapitulation of ideas with which St. Paul approached the passage.

The above passage is what St. Paul takes as a means for clinching his argument on the supersession of the Law by the Living Christ. Let us at this point summarise what we have said as to the stock of ideas with which St. Paul could approach it. Three things have emerged. First, the Law, as not this passage alone has witnessed, pointed to a deeper, natural moral life behind it. Secondly, this moral life had been realised as including a relation of man's moral nature to a living moral ideal far ahead of him. Thirdly, passage behind the Law to moral realities had brought men within the range of moral and uplifting forces which took him out of the atmosphere in which he relied on his own will power alone. One cannot see irrefutable traces elsewhere of the recognition by St. Paul of that second point. But it was common in his time and appears in his Old Testament scriptures. This more articulated view of the moral life seems best to bridge the gap between the interpretation put above on the Deuteronomic passage and St. Paul's adaptation of it in Romans. Without it, the leap across the gap, though possible, would be a greater tour de force than it seems necessary to postulate. It is with the three points given above in mind, that one reads St. Paul's adaptation of the passage from Deuteronomy as follows.

XXVI. St. Paul's handling of the Deuteronomic passage.

Romans, 10, 6-9.

"The righteousness which is of faith"

not that of one's own straining will, but of one's response to the appeal and inspiring power of goodness,

"saith thus, Say not in thine heart, Who shall ascend into heaven?—

"that is to bring Christ down;"

Christ; that is, not a code arbitrarily fixed, but Him Who is as we say 'goodness itself,' the Living Ideal essentially related to your growing life;

"or who shall descend into the abyss?—that is to bring Christ up from "the dead."

Taking a liberty with the original suggested by the double meaning of 'abyss,' which was used for both the ocean and the underworld, St. Paul omits the idea in Deuteronomy of a foreign doctrine imported from across the sea;¹⁸ he still refers to, in order to reject it, the other thought, viz., that the Ideal was necessarily tied to the teaching of one or other of the world's dead sages; and he says that it is the Living Christ¹⁹ Who is ever near for us to follow and trust, being as radically related to us as the principles of which the Law testified.

"But what saith it? The word is nigh thee in thy mouth and in thy "heart: that is the word of faith which we preach: because if thou "shalt confess with thy mouth Jesus as Lord,"

(the Ideal must rule in your life as norm:)

"and shalt believe in thy heart that God raised him from the dead,"

(the Ideal, even to the seeker who has not found it to be the Christ, is more than norm; it is inspiration and life: how much more so when it is so known!)

"thou shalt be saved."

In that salvation we can see the two well known parts: not because of what you are, but because of that Holy Thing which is in you, a source of endless healing and growth, God loves and rejoices in you now: hereafter, if you follow and trust Him, there is no limit to what Christ can do as he moulds you into conformity with the Father's will.

XXVII. Thus St. Paul has cast out the Law for Christ, relating Him to universal morality.

That passage of the Romans seems to be evidence that St. Paul really saw and solved the general problem of the relation of Christ to men at large, and the special problem which he had raised by declaring that God renders eternal life, glory, and honour to those who, not having the Law (or the Gospel either), do by nature the things of the Law. The law written in their hearts is the law of sonship. The ideal of sonship is Christ's perfect response to the call of God through Truth, Beauty and Mankind. That ideal, more or less dim to them, is what

18. Which idea has for the Christian, who cares for the historic facts of Christ's life and death in the Holy Land, a certain inappropriateness.

19. In Whose risen life His historic acts on earth are given an everlasting significance, which crowns that which they derive from their origin in His eternal nature.

true men in all ages have been following. It is to that ideal that the Law pointed away from itself. St. Paul has picked out of his religious thought the paste of the Law, and put in Christ as the diamond for which God made human life the setting.

XXVIII. The power of such a rational view of Christian faith.

To grasp this view of the relation of Jesus Christ to our moral nature will by no means rob us of the simple vital power of the Gospel. If along such a roadway of natural religion we see Christ Incarnate thrusting forward into our life, His cross on His back, to lead us away up the road of the risen and rising life, we shall lose nothing of the essence of 'the old old story of Jesus and His love.' We shall feel our childhood's faith is fulfilled in a man's faith. We shall know we hold a moral faith. And we shall be holding a faith in which we can go to men of all races and religions, reaching the roots of their life and salving the world.

Our Book Table

CHINESE IDEALISM

PHILOSOPHY OF HUMAN NATURE. CHU HSI. *Translated from the Chinese by J. PERCY BRUCE, M.A. Published by Probsthain & Company, 41 Great Russell St., London, W.C. Price 36/- net.*

This book is a labor of love, the completion of which has been much hindered by war conditions. We are afraid, however, that in spite of the love put into its making it will be far from easy reading for many people. But for those who keenly desire to know better the Chinese mind and to gauge the value of China's spiritual inheritance, it will be of deep interest and great usefulness. The volume consists of seven books, divided into sections giving selections from the "Conversations" and "Collected Writings" of Chu Hsi. There is considerable reiteration; such phrases as "the law of their succession is goodness," "the nature of man is good," "the decree of heaven is what is termed the nature," and others recurring almost monotonously. This indicates that the philosophical method followed by Chu Hsi and his friends is somewhat similar to the one followed by many theologians, namely, the elucidation of ideas in phrases accepted as "proof-texts." There is no intimation of original observation in connection with these disquisitions. Philosophy in Chu Hsi's time, though he looked on himself as a modern scholar, was still considered as divorced from current science, a stage rapidly being left in the rear in our modern life. We wish that for those who know Chinese, the Chinese character had been more frequently put after its English term in addition to being put in the copious and helpful notes, the reason being that more than one definition is sometimes used for the same Chinese term. We devoutly wish also there was an index.

But how can we sum this significant volume up positively? It cannot be done in detail in the space available.

Chu Hsi was discussing what we speak of as "Reality" or the "World-Ground" under the term "Nature." This he seems to make identical with the ultimate mind which he implies is life. To that extent his philosophy tends to be vitalistic. Now this "Nature," or "World-Ground" is being manifested through a material element which is spoken of as the ether. This manifestation is recognized as varying in both the speed and the ease with which it gets through. Only once, however, is it intimated in this book—though this intimation is very significant,—that this "Nature" or "World-Ground" is personal. In connection with the phrase from the Shu Ching which says: "The great God has conferred on the inferior people a moral sense"; the comment is added, "The very word 'confer' conveys the idea of One who exercises authority." The question of the origin of evil frequently occurs, with the problem as to whether it is inherent in the "World-Ground." It seems to be implied that evil arises at the point where the "World-Ground" tries to express itself through the material or etherial—that is, the physical and psychical—element, and varies in proportion as the manifestation of the "Nature" in human life is clear or obscure. This would make evil the result of the obstruction met by the Nature in manifesting itself through the material medium.

Much attention is given to the place of love which would seem to be the dominating attribute of the "Nature" and hence should be the dominating principle of man. Love is conceived of as (愛) which is the emotion, or the human relationship looked at from the viewpoint of the subject, and (仁) which might be translated altruism and indicates the relationship of the subject to other subjects. This conception of love is ethical and seems to approach the Greek *Αγαπη*. What may be called the transitive attributes of love are given as righteousness, reverence and wisdom. To these is later added sincerity, which seems to be taken as the symbol of ultimate reality. These four, with love, make the five attributes of the "Nature" or World-Ground," the personality of which has been hinted at. It is summed up thus (page 404) "The Nature is the all comprehensive substance of the Supreme Ultimate, and in its essence is undefinable."

It is significant that Confucius' verbally negative statement of the Golden Rule is put positively by Chang Tsai and quoted appreciatively by Chu Hsi. Love is defined by the Sage as, among other things, the mastery of self and return to right principle. Furthermore, it is said that we should sacrifice life in order to perfect love.

Like many books of philosophy, especially those of past ages, this one does not tie up much with practical problems, but apart from the somewhat meandering style of thinking and occasional discussion of terms so vague as to defy being captured by this Western mind, the book intimates in a striking manner the higher ethical idealism which is part of China's spiritual inheritance and which has helped, in some measure, to mould China. It also hints at a basis for a Chinese theism.

MODERN BUDDHISM

BUDDHISM IN THE MODERN WORLD. By K. J. SAUNDERS. S. P. C. K., London, and Mac-Millan Co., New York. Pp. 83, 7x5 in. Paper 2/-, Cloth 3/- net.

An interesting account of Buddhism as a living religion which should be read by all who wish to know the facts. The author spent some years

in Ceylon and Burmah, and describes the conditions at first hand. We note that while the theory is the same in both countries, there are considerable differences in actual life. This the writer ascribes to the sunny temperament of the Burmese, and their belief in Buddha as a living god. In Ceylon, Buddhism is far more sombre and pessimistic.

"Buddhism survives to-day largely because of the teachings it has been compelled to adopt in the process of moulding itself "nearer to the heart's desire."—Nirvana has been replaced by an ideal of social life hereafter—Faith in self-mastery has given place to prayers for help."

It is given to few to know intimately the Buddhism of both north and south. Japan is adequately dealt with, the author noting the great differences between the sects, as well as the contrast with the south. China, as is inevitable, is more sketchily treated.

The writer emphasises the social appeal of Buddhism, and shows a strong appreciation of the good that is in it—too strong, some will say—but without sympathy how can we win men to Christ?

J. W. I.

THE CHINESE HELL

RESEARCHES INTO CHINESE SUPERSTITIONS. By HENRY DORE, S.J. *Translated from the French by M. KENNELLY, S.J. Second Part—The Chinese Pantheon. Vol. VII. For sale at The Mission Book Company and Edward Evans & Sons, Shanghai. Price Mexican \$4.50 to missionaries.*

This volume, like others of the series, is a work of art as well as of exhaustive research. Its 496 pages, 67 illustrations—mostly colored—with copious use of Chinese, the large number of cross-references in the notes at the bottom of every page, make it peculiarly valuable as a reference book. There is a carefully analyzed "Contents" but unfortunately no index. This is a lack as the same persons or things are in some cases referred to more than once; indeed, in a few cases, paragraphs are repeated.

It is a continuation of the study of the Buddhist Pantheon as it exists in China with much valuable reference to origins and parallel accounts in other countries. The number, history and legends of the various Arhats or Lohans are given in detail, and more completely than we have seen anywhere. Particularly interesting are the accounts of Ti Tsang Wang, and Kwang Yin,—treated in a previous volume—who enjoy the special function of saving unfortunates from hell: Yama, the King of the Fifth Hell; the six Chinese Patriarchs; and the four Heavenly Kings, which flank the entrance to every Buddhist temple.

The chief interest of the volume lies in its description of the ten departments of the Buddhist Hell. Here in picture and detail are limned the horrors that erring souls must meet. The punishments recorded are in many cases similar to those used on earth and indicate an ingenuity of imagination in causing physical suffering that is at least striking, though possibly no worse, even if differing in kind, from those invented by the Inquisition. What we have is of course an attempt to describe in physical terms the working of the law of retribution. Evil never escapes punishment. Yama is quoted as saying that all the souls of the dead are punished without distinction as regards the position or rank they had while they lived.

The author rightly dwells on the inconsistencies of Buddhism, but we note like many of us, drops into an inconsistent position. He states frequently that the Buddhist Hades is not a place of final retribution. We have seen it noted, however, that a man can become so bad that he ceases to be a man, apparently then being without hope of ever regaining his manhood. That in some case retribution is looked on as final and eternal is indicated also in this volume. Those (page 263) who are imprisoned in the "City of Suicides" are debarred from metempsychosis, which apparently means, according to the notes, that they remain in that undesirable state of existence forever. Again (page 292) it is stated that those who do not repent of having teased or angered their elders, are, when they reach the Tenth Hell changed forever into animals: apparently such never reach Nirvana.

We are not sure that all students of Buddha accept "self extinction" as a definition for Nirvana. Emphasis is laid in this volume on the superstitious elements of Buddhism and rightly so, for it deals mainly with its superstitious side. Yet in the background are references to the self-sacrificing efforts of Ti Tsang Wang and Kwang-yin to save those in hell, which involves a concept far from superstitious. The volume indicates the source of many of the Chinese Art Motifs, and presents Buddhism as it lives in the minds of the mass. Buddhism has high ideals, although many of those who depend on it do not get beyond the crude expressions of Buddhism which make up most of this volume.

THE CASE FOR CHINA

AN INDISCREET CHRONICLE FROM THE PACIFIC. By PUTNAM WEALE. Dodd, Mead & Co., New York. For sale by the Chinese-American Publishing Company, Shanghai. Mexican \$6.00.

Dr. Reinsch, in a recent book, advocated wider publicity on diplomatic questions, at least as soon as the issues involved had been settled. This book possibly falls under that head, though it goes much further in frankness of revelation than responsible diplomats would deem wise. We have read it with tremendous interest. It turns the microscope of publicity on the diplomatic motives back of The Washington Conference, which while they appeared small to the public eye, were really the determining factors. While we appreciate the frankness with which we are told how the diplomats were up against it, two impressions about this book will not down. First, it is in the nature of an autopsy; it tells us *how* certain aims and desires came to die. Second, we cannot help but feel that as a rule the book smacks somewhat of that kind of sageness which comes from aftersight into the situation and attempts to indicate on the basis of this aftersight what ought to have been done by those without it. Probably many suggestions made by the author would have been acted on if the diplomats could have had as foresight the author's aftersight.

Nevertheless the book should be read by all desiring to understand the snarl from which China is trying to extricate herself. Though a friend of China, the author points out what he considers the weak moves made by China's delegation. He has tried to tell the truth. He indicates that instead of the statement of principles the Chinese delegation brought before the Conference they should have at once attacked and presented the problem

of a revised tariff, and have put in an indemnity claim for funds lost through failure to live up to tariff promises.

We should like to see this book read in connection with the one on "China at the Conference" by Westel Willoughby, and that on the "Problem of China" by Bertrand Russell. All these writers are trying to present China's case. Mr. Weale himself was born in China and has for more than twenty years held official positions in connection with the Chinese government. Furthermore, this book is largely the chronicle of a confidential mission undertaken on behalf of China in 1921. He should know what he talks about. We wish he had told some of the things in this book before the Conference! Why not? At times a strain of cynicism weakens his argument. We found this book easy to read, as we did that of Bertrand Russell, because of its extreme suggestiveness and the glimpses it gives into the darkened cellar where real motives lurk. As a matter of fact, some of the difficulties encountered and, we fear, dodged by the diplomats, are due to a complex caused by two opposing factors: (1) the old hunger for power and territory; (2) the urge of an emerging international conscience. The latter really had more influence than has yet been realized.

THE NEW CHINA REVIEW. *October, 1922.*

The attempt to be accurate frequently involves one in dryness, a result which even The New China Review cannot always avoid. Still we have always found in every issue something of interest to those who might be called semi-sinologues—meaning thereby those interested in China and things Chinese, whose training in the deeps of sinology is somewhat lacking. Three articles in the current issue may be put under this head. 1. The Philosopher Sun-Tsz, by Prof. E. H. Parker. 2. Ancient Religions of China, by Rev. C. Waidtlow. Mr. Waidtlow's attempt to connect Chinese religions with those of Scandinavia is possibly a little difficult to follow by all but experts. 3. The Thousand Buddhas of the Tun-Huang Caves, by Harrison K. Wright, M.A.

We hope that plans will be made for continuing the publication of this journal, or failing this, that something will take its place. It is certainly needed.

News for the Missionary

THE CHRISTIAN CHURCH AND CHINA'S ECONOMIC AND INDUSTRIAL PROBLEM.

On December 1 and 2, there met in Shanghai about forty people specially interested in applying Christian principles to China's economic and industrial problems by finding a way to apply the industrial labor standards adopted by the National Christian Conference. The Conference was under the Chairmanship of Dr. C. E. Patton and was called by the Committee which prepared that part of the report of Commission II, dealing with industrial problems. This Committee was authorized to act on behalf of the National Christian Council.

Dr. Eddy told of his experience in his trip through China. The discussions throughout were practical, aiming at the securing of a working program. The following resolutions were passed:

In view of the fact that a clear understanding of problems, forces and values involved in the industrial problems is absolutely essential if the church is to deal with it successfully, we should in the immediate future give first place to the promotion of such understanding among present and prospective pastors and other church community leaders. To this end we recommend that the committee on *The Relation of the Church to China's Economic and Industrial Problems* take at once the following steps 1. Publish periodically circulars of information stating what material in Chinese and English is available for study courses for the guidance of leaders in investigation and organization, and for the popularization of facts and principles; 2. Appoint a sub-committee to determine what additional publications are most imperatively needed and to prepare same; 3. Get in touch with special groups such as students' and pastors' institutes and conferences of all sorts and provide teachers, speakers, and publications, which will

promote industrial understanding in these groups.

Inasmuch as effective influence on public opinion and legislation can be exercised only by a united Christian movement, we urge strongly the organization of all Christian agencies in each center, including local churches, colleges, inter-church federations and the Young Men's and Young Women's Christian Associations in such a way that they shall be able to act and speak unitedly on local social and industrial problems. Furthermore we believe that every effort should be made to enlist the co-operation in each center of all persons interested in the carrying out of such a program.

That the time has come for the Church aggressively to promote the labor standards adopted by the National Christian Conference, by leading in organized efforts to direct public opinion towards the securing and enforcing of labor legislation looking towards such a standard.

That welfare work conducted in factories by Christian agencies, should be entered upon only where it will lead the employer to assume his own just responsibility for his employees and eventually lead the laborers intelligently to care for their own welfare. At the same time, recognizing that so long as there are needy individuals there will be a place for personal and group service for their relief, we would continue to emphasize the necessity of enlightened and scientific methods in all such ameliorative activities.

It is the deliberate judgment of this meeting, that it is the duty of all Christian employers to maintain these three minimum standards in the working conditions of their employees, that in so far as possible Christian institutions should employ and patronize only those contractors and firms who maintain these standards, and that Christians should insist that construction and other work done on their premises should be done in accordance with these standards.

That we recommend to the National Christian Conference in May, 1923, that in whatever organization it effects, it should consider the social and moral welfare program as well as the economic and industrial problems of the Church.

The responsibility for promoting this work was laid on the Committee which called the Conference.

Certain practical suggestions as to organization were referred to them, including efforts to secure three workers at present in China on a part time basis for the work of this Committee. It appeared quite evident in the Conference that there is a growing demand that the Christians should face this matter squarely and that they do something.

ASSEMBLIES OF GOD IN KANSU.

The Assemblies of God in Kansu have been in formation since July, 1918. Only six foreigners have had part in the work and some of them only a part of the time. Beginning in Taochow and Minchow on the Tibetan border of Southwest Kansu the work has extended in all directions until we now are preaching regularly in cities and towns located in eighteen Districts of Kansu. There are some 25 Assemblies regularly set in order with elders and deacons and about 15 that are in the process of formation. There are about 1,200 communicants and 2,000 confessed believers. The number in each Assembly varies greatly, from 10 to 300. There are 20 ordained men and women and as many more workers on probation with 30 students in training for the ministry. One pastor and two acting pastors are self-supporting. Eight Assemblies are self-supporting, self-governing, and three are self-extending.

In the beginning the work was naturally controlled by the missionaries, they, of course, consulting with the leading Chinese workers occasionally. But as the work grew larger the Chinese had to assume more and more of the responsibility. Last year a Council was called to decide some matters of importance. Another

was called in March of this year when a form of government was adopted according to which the authority was about equally divided between the foreigners and Chinese. In September this was amended so as to give about eighty per cent. of the authority and responsibility into the hands of the Chinese.

A detailed description of the healings in answer to prayer would fill a volume.

A woman who had been blind many years now has good vision. One who was carried to the place of meeting with a very lame leg walked home well. A young woman was pronounced dead and preparations were being made for her funeral. Elder Lui and his wife who were related to her came and prayed three times, after which she opened her eyes and is still alive.

Pastor Li's younger daughter had been married to the grandson of an educated man, who is a zealous idolater, before her father became a Christian. After her father was made elder she heard of it and the mighty power of God in healing and baptising in the Spirit and secretly believed. By-and-by she was taken seriously ill. Her husband's family spent money freely for medicine, chanting and other idolatrous rites but all in vain. Finally they sent for her father who quietly laid his hands on her and prayed for her and she was healed. Later her baby, the idol of his great-grandfather, became sick. When they called in enchanter for him the mother folded him to her heart and said, "My baby belongs to Jesus and no idolatrous practices shall be performed for him." Then she laid him on the kang and knelt beside him asking the Lord to heal him. Sooh he was well but the old great-grandfather

was broken-hearted, saying, "I thought I had a great-grandson, but he turns out to be a foreigner!" And the entire family persecute the despised daughter-in-law. Among the worst was her mother-in-law who made life miserable for her. When she told her woes to her father he told her to trust the Lord and be patient. Only a month ago the mother-in-law was taken very ill. Again the doctors and enchanterers did their best in vain. She lay dying, dressed according to the custom in her shroud. Her mother's family had been invited to see her for the last time on earth. Gradually she was losing her hold on things on this world. After she had lost her speech her sister, a Christian, came to take a last look. When she entered the room the dying woman startled all by calling out, "I have waited long for you to come and save me. Call

for the elders and deacons to pray for my healing." Very unwillingly the old father-in-law sent for Pastor Li who sent two deacons who simply knew nothing else than obedience to the Scriptures as the Word of God, therefore anointed the dying woman in the Name of the Lord. When they laid on hands in true Apostolic Succession the mighty power of the Risen Lord poured into that lump of clay and she sprang to her feet praising Jesus. Filled with joy and the Holy Spirit she declared her new faith and denounced the family gods. Leaping from the *kang* she declared her purpose to clear every idol from the house. Five men could scarcely restrain her by force. She is now strong both in body and in faith, but the old man is full of cursing and bitterness.

W. W. SIMPSON.

Gleanings from Correspondence and Exchange

We understand that Bishop Roots is arriving in China in January and Dr. Hodgkins a short time after. It is hoped they will assume their work as Secretaries of the Council very early this year.

Dr. W. W. Peter, Secretary of the Council on Health Education, has been to Bangkok to present the work of health education in China before the Conference of the League of Red Cross Societies meeting there.

We have been asked to draw attention to the Missionary Home at Vancouver, B. C. Miss McQuillan, a former China missionary, is in charge. The house is situated at 1110 Bute Street.

Trains and steamers will be met if word is sent beforehand.

For the past three months, L. K. Hall and Dr. J. H. Gray, of the Y. M. C. A., have been studying the physical life of Chinese boys. They are sending to the Commission on the Physical Life of Boys which is to report to the World Conference of Boys, to be held in Europe next summer, a seventeen page single-spaced document based on their study.

We understand that the five steamers of the Admiral Line are instructed to be particularly solicitous of the welfare and comfort of the missionary passengers. Furthermore these ships have complied with the prohibition laws of the United States and stopped the



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sale of liquor aboard. This would raise the question whether approval of prohibition does not involve the patronizing of such ships by missionaries. We know in the case of one S. S. company that forty per cent. of the business carried is missionary. If that forty per cent. of business could move as a unit, they could probably exert considerable influence.

The "New Republic" for October, 1922, contains a letter on "The Church as War Maker" which contrasts the relation of the Church to War with the thorough going disbelief of Jesus in violence. It says that in reality the church is loyal to Mohammed, not to Jesus. "The church militant," it goes on to say, "has not considered the fact on which it postulates the call to a holy war." It fails to see how impossible it is that "the cure for atrocities should be war," and "believes itself to be actuated by a humane horror of cruelty." The letter is a pungent attempt to draw out the real attitude of the Church.

Ginling College has just issued a six year review of its work. We note that thirty-two people have taught one or more years in the college; of these twenty have been Americans and twelve Chinese, the average term for the Americans being 3.6 years and for the Chinese 1.8 years. The cash entries for 1920 and 1921 are fifty per cent. more than those for 1918 and 1919. Between 1918 and 1920 the boarding department was self-supporting on \$50.00 per capita. Last year, however, increased cost of living created a deficit borne by the college. Ginling hopes to have two hundred students when the new buildings are finished.

An advance copy of the Subjects for the Universal Week of Prayer

arrived in China late in the summer but did not arrive in bulk from London for distribution until early in December. These Subjects ought, of course, to be published in The RECORDER not later than the December issue, preferably in the November issue. It would be wise if plans were taken either to make some organization in China responsible for publishing and distributing these Subjects in English not later than the first of November or else that they arrive from London in bulk in October. We understand that a Chinese translation of the advance copy has been out some time. The matter is too important to be allowed to slide.

The Hankow Committee, composed of missionaries and business men, has sent us a copy of their report on "brigandage and lawlessness" in Central China. This having been widely published, it seems hardly necessary for a monthly magazine to reproduce it. As we have editorially pointed out, the situation shows that China has reached the nadir of political disintegration. We note with interest the fact that missionaries have co-operated with business people in studying this problem. While missionaries naturally desire to keep out of politics as such, there is a place where they can work with others. We note in passing that there are not wanting writers on China who claim that this political disintegration and the weakening of the central government is the partial result of conflicting western aims in China and failure to assist where such assistance was promised.

An editorial in "The China Bookman" for December 1922 points out that with more co-ordination and co-operation the same number

LAI UP LAID OFF LAID AWAY

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of Bibles could be distributed with less staff. It claims that the moral imperative—the obligation to get the Word of God into the hands, heads and hearts of the Chinese people—should enable us to work more together in this matter. The writer states that a foreign field force of fifteen men could at present properly supervise the distribution of the Christian literature for all China, if all could work together in a unified program. The Bible Societies alone have at present, outside of their central office in Shanghai, almost that number. This is a situation that deserves attention. Strangely enough The RECORDER was recently asked by an outside visitor to China whether all those in the various general offices were kept busy. This editorial seems to be a partial answer to that question.

The following resolution was passed by the Shanghai Missionary Association at its December meeting:—

The Shanghai Missionary Association requests its members to investigate the application and enforcement of the minimum standards of industrial welfare set out in the report of Commission II of the National Christian Conference in respect of contracts entered into by their respective missions. The Association urges that every mission shall endeavour to find methods of enforcing the standard of (1) one day's rest in seven and the non-employment of child labour in all mission building work and (2) of giving all printing and publishing work to firms which recognise and apply the Church's standards as set out in the report of Commission II.

The "New Republic" for March, 1922, contains an article by Dr. John Dewey on "America and Chinese Education" in which he criticises mission schools. Dean Guy W. Sarvis, of Nanking University, replies to this criticism in the November 23, 1922, issue of "The Christian Century" under the caption "John Dewey and Missionary Education in China." Dr. Sarvis rightly asks, Why, of the China delegation to the Washington Conference, ten members were trained in mission schools and four were sons of pastors, all being chosen by the government and the people? Evidently they were the best men available. Furthermore he shows that missionary institutions are recognized by parents as giving the most valuable education that can be secured in China. In reply to Dr. Dewey's criticism that mission schools induce an undesirable amount of imitation it is said that there is no objection to this imitation when it comes to western industrialism. And again in reply to Dr. Dewey on the incompleteness of equality of status of Chinese and western teachers in mission schools, it is claimed that such equality is more common in mission institutions than any where else. Of course the main point is that mission schools cannot be altogether a failure in the eyes of the Chinese people or they would not be so widely patronized. That remark may be wisely made even by a missionary who is in the nature of a special and interested pleader. These two articles should be read together. It should be kept in mind that Dr. Dewey is transferring to Missionary Education in China under the auspices of American Societies the criticism he makes of education in America as a whole.

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Editors:

J. H. OLDHAM and G. A. GOLLOCK.

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INDISPENSABLE TO MISSIONARIES IN CHINA.

The REVIEW has been enlarged by adding sixteen pages to each issue, beginning in October 1922, but without any increase in price.

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Subscriptions may be sent direct to 2 Eaton Gate, Sloane Square, London. S.W. 1, or to THE MISSION BOOK COMPANY, 13 North Szechuen Road, Shanghai.

3/23

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Notes on Contributors

A. ARCHIBALD BULLOCK, B.A., M.S., is connected with the Presbyterian Mission, North. He has been sixteen years in China, giving most of the time to normal school work.

Dr. R. Y. Lo is a member of the Methodist Episcopal Church and the editor of the *Chinese Christian Advocate*. Before becoming editor his work was educational. He was for some time adviser to the Military and Civil Governments of Kiangsi.

ARNOLD H. ROWBOTHAM, M.A., has been on the staff of Tsing Hua College, Peking, since 1913. He is head of the Department of French.

Rev. CHARLES E. EWING is a member of the American Board Mission, located at Tehsien, Shantung. He arrived in China in 1894.

Rev. EDWARD JAMES, A.B., A.M., D.D., has been a missionary of the Methodist Episcopal Mission since 1896. His principal work has been evangelical though he now also gives some time to theological education. He is district superintendent of the Methodist Episcopal work.

Dr. HENRY T. HODGKIN, was for some time a missionary of the Friends' Mission in West China, and later a secretary of the Friends' Missionary Society. He has recently accepted a position as one of the Executive Secretaries of the National Christian Council.

Rev. P. M. SCOTT, M.A., is a member of the Church of England Mission, working in Peking. He has been in China since 1909.

Personals

BIRTH.

DECEMBER:

7th, to Mr. and Mrs. U. Briner, B.F. B.S., Shanghai, a son, Robert Paul.

DEATH.

DECEMBER:

9th, at Kingchow, Mrs. Anna Tonnquist, from cancer.

ARRIVALS.

OCTOBER:

19th, from U.S.A., Miss Elizabeth Hilty, Miss Minnie Hilty, Miss Anna Haupberg, Miss Helen Thompson, Mr. C. C. Weinberg, C. & M.A.

NOVEMBER:

3rd, from U.S.A., Bishop Graves, Dr. E. C. Fullerton, Miss C. A. Fullerton, Miss Hazel Kuyers, Sister Eleanor, A.C.M.

4th, from U.S.A., Mrs. R. A. Jaffray, C. & M.A.

19th, from U.S.A., Mr. and Mrs. E. R. Harvey and two children, Mr. and Mrs. Philip Hinkey, C. & M.A.

24th, from England, Rev. and Mrs. T. Gaunt, C.M.S.

DECEMBER:

9th, from England, Mrs. J. R. Wilson and three children, Miss S. E. Curtis, C.M.S.

16th, from U.S.A., Rev. and Mrs. Lacy L. Little, P.S.

17th, from England, Dr. and Mrs. D. D. Main, C.M.S.

DEPARTURES.

OCTOBER:

28th, for U.S.A., Dr. and Mrs. Theodore Bliss, and one child, A.C.M.

NOVEMBER:

11th, for U.S.A., Sister Constance Anne and Mother Eva Mary, A.C.M.

19th, for U.S.A. and England, Mr. and Mrs. Thomas Moseley and two children, C. & M.A.

27th, for America, Miss L. I. Sargent, P.N.

29th, for England, Miss G. Emly, C.M.S.

DECEMBER:

2nd, for England, Miss E. Parker, Mrs. A. (P. J.) King, and two children, C.M.S., for U.S.A., Miss M. A. Bremer, Miss Annie Brown, A.C.M.

3rd, for U.S.A., Mr. and Mrs. W. F. Borrmann, and one child, A.C.M.

5th, for Norway, Miss Andrea Herseth, N.C.M.

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